

TH Primer in Englyshe, with
certeyn prayers & godly meditations, very
necessary for all people that vnder-
stande not the Latyne tongue.

Cum privilegio Regali.



Almanake for. 16. petes.

The date of the year.	Each day.	Golden numb.	Whicall letter.	Keape pete.
20. d. xxiij.	v. Apryll.	iv.	d.	
20. d. xxv.	xxvij. Marche.	vi.	e.	
20. d. xxvi.	vi. Apryll.	vii.	f.	
20. d. xxvii.	i. Apryll.	viii.	g.	
20. d. xxviii.	xii. Apryll.	ix.	h.	
20. d. xxix.	vi. Apryll.	i.	a.	
20. d. i.	xxvij. Marche.	ii.	b.	
20. d. ii.	vii. Apryll.	iii.	c.	
20. d. iii.	ix. Apryll.	iiii.	d.	
20. d. iiii.	xxv. Marche.	v.	e.	
20. d. v.	xiii. Apryll.	vi.	f.	
20. d. vi.	v. Apryll.	vii.	g.	
20. d. vii.	xxv. Apryll.	viii.	h.	
20. d. viii.	xxvij. Apryll.	ix.	a.	
20. d. iiii.	vii. Apryll.	x.	b.	

III Januarie hath. xxi. dayes.

IIII The moue hath. xxx. dayes.

III **A** The Circucision of our lord 1

b Luke the .ii. 2

xi **c** God bounde hym selfe by pro= 3

xix **d** myle to Abrahā & to his seide: 4

e to be theyr god: vpon a condi= 5

cyō that they wolde beleue in hym and be
perfite, and he sealed the obligation with
the seale of Circumcision. Genises. xviij.

viii **f** The twelste day. Math. the .ii. 6

g In this day the chyrche reme= 7

xvi **A** bryth thaperynge of the starre 8

v **b** in the east vnto þ thre lerned 9

c and wyse men: whiche starre 10

xiii **d** brought them to Jerusalem, 11

ii. **e** rede thystorpe, in the seconde 12

f chapptre of Mathewe. 13

x **g** When it was noised þ Christ 14

A þ kyng of Jewes was borne. 15

xviii **b** anon Herode feared hym self 16

xii **c** least he sholde lese his kyng= 17

d dome/and the comons feared 18

xv. **e** them selfe also, least he shold 19

iiii. **f** not gve place to this newe 20

g kyng now born without gret 21

xii **A** blode wedpyng, whiche trou= 22

i. **b** blouse feare shewed them al= 23

c togpder to haue lyrell saythe 24

Handwritten notes:
The first day of January
The first day of January
The first day of January

hitherto prophetes, & especially in Esau
prophesying his kyngdome to begynne, to
be increased and stablysheden with peace
in right Judgement & in due ordre doynge
all thynges, for evermore. Esau. ix.

ix. d The conuersio of Sane ad. ix. 25
e Sane Sane, whyles he was 26
xviij f in persynge Chyl, receyved 27
viij g grace, where ye maye se that 28
H grace was gyue hym, and he 29
xliij b was conuerted when he not 30
c onely byd not deserue it, but 31
whyles he fought agaynst it and agaynst
the giuer therof reade thysloz. act. the ix.

February bathe. xviij. dayes.
The more bathe. xix. dayes.

d Of the chyrbynge of women
it is wyrtten in the thyrd boke of Moyses
called Leuitici the. xij. chapytre.

xi e The purifica. of our lady. luc. ij. 2
xix f As Chyl submytted hym selfe 3
viij. g to the lawe of circumcision: so 4
H wold he be brought of his mo- 5
xviij. b ther in to the temple fulfyllynge 6
b. c the lawe of purification also 7
d With hir, although they neded 8
xliij. e it not, for she conceived hym 9
viij. f without spote of synne pleue 10
g ringe evermore a pure virgyn 11

E.	A	But as expositeth this place	12
	b	Paul in the. iij. chap. to the	13
xxij.	c	Galatians: saying what the	14
vij.	d	full time was come: god sent	15
	e	forth his owne sonne made	16
xb.	f	of the woman, made subiecte	17
xij.	g	to the lawe, to lose & to re-	18
	A	deme them whiche were vn-	19
xij.	b	der the lawe, & we thus pur-	20
i.	c	chased & wone by his bloude	21
	d	shoulde receyue the right title of	22
ix.	e	the heritance of his sonnes.	23
	f	Matthe Apostle. actozum. i.	24
xxij.	g	Matthias before his election	25
vij.	A	was one of the. lxx. discyples	26
	b	whiche ever abode with the	27
xij.	c	master Christ from the first	28
		callinge, and slepte not from hym neuer	
		to come agayne as some men dreame.	

III Marche hath. xxxj. dayes
The moue hath. xxx.

ij.	d	The Creation of the worlde	i
	e	Genesis. i.	2
xi.	f	God bryngeth forth the lyght	3
	g	oute of the darkenes, and yet	4
xix.	A	one is contrarie to the other,	5
vij.	b	God maketh one contrarie	6
	c	of an other, of a sinner he ma-	7
xxj.	d	keth a ryghtwylse man, of a	8

†. iij.

b.	e	troubled soule a quiete consci-	9
	f	ence, of the seke he maketh þ	10
xliij.	g	hole, before the seale heuen	11
ij.	h	we muste taste helle, that is	12
	b	to save sele in our conscience	13
x.	c	þe condempnatio of our sinne	14
	d	we knowe howe swete and	15
xliij.	e	howe gentyll is the mercede	16
viij.	f	of god: we muste seale, how	17
	g	bitter and frowarde is out	18
xv.	h	synfull and surdye nature,	19
liij.	b	lyke as oute of the darkenes	20
	c	he drawe forth the day, so out	21
xij.	d	of darke false opinions and di-	22
i.	e	uerse scates shall be drawe	23
	f	forthe the clere lyght of hys	24
true worde which is euery where one lyke			
it selfe, before he tured vp Adam & Eue with			
his colourable pynse: he threwe the dowsone			
with hys heuy iudgement Genesis. iij.			
ix	g	The salu. of our lady. Lu. l.	25
	h	Our ladye, as sone as she, co-	26
xliij.	b	sideringe her unworthynes,	27
vi.	c	humbled her self to the plea-	28
	d	sure of god and beleued his	29
message, by þe operatio of the holy ghoſte			
was made the mother of Christe.			
xliij.	e	The passion of our saviour	30
liij.	f	Iesus christe Mathew. xxvi.	31

RI Aprill hath. xxx. dayes.
The mone hath. xxix.

	g	The Resurrectiō of our lord	x
xi	A	Matheu. xxviii.	2
	b	Christe is dede for our synnes	3
xii	c	& is risen for our rightwisnes	4
xiii	d	Romanozum. the iiii. Our sa-	5
xiv	e	uour Christ roke vpon hym to	6
xv	f	dye for our sakes : he roke our	7
	g	synnes vpon hym, and letre	8
xvi	A	death & euen the verye paynes	9
xvii	b	of hell assaile hym, & to take	10
	c	theiꝝ plesure ouer hym : but	11
xviii	d	yet coulde they not ouercōme	12
	e	hym for he was stronger, then	13
xix	f	they and rose vp from them	14
xx	g	all, and trode them vnder his	15
	A	feete, & all this dyd he to make	16
xxi	b	vs free from these dedly & lothe	17
xxii	c	ly monstres that we myght	18
	d	be lordes ouer them. This yf	19
xxiii	e	we beleue: lo, now are they	20
xxiv	f	vnder our feete also, whiche	21
	g	victory to obteyne, is impos-	22
sible for our owne powers, for it was he			
that thugh this victorious batayle was			
made of his father our rightwisnes, our			
holynes, our redēption as it is wyrtē i the			
firste chaptoure of the firste epistle to the			
†.liij.			

Constantinians, & this was the cause to be-
 fore he toke our mortal nature vpon hym,
 and suffered his passion, and toke agayne
 the thirde daye.

It. **H** Saincte George 23

D 24

xviij. **C** Marke the Euangelist. The 25

vi. **D** epistle of Peter the. ii. chapi- 26

E four. The office of an Euan- 27

xliij. **F** gelist is to teache to the world to knowe 28

liij. **G** and to comfort man, decla- 29

H ring goddes commaundmentes 30

to be fulfilled of no man, thus leaupnge
 euery man a synner: secondarily to create
 and to comfort hym agayne declaring his
 mercifull and sweete promyses.

B **A** Maye hath. xxiij. dayes.

The more hath. xij.

xi. **B** Philp & James. Math. 5. 1

C In the scole of the Crosse, we 2

leene to knowe god.

xix. **D** Exhortacion of the crosse 3

viii. **E** Christe sayed vnto all men, 4

Take the. ii. chapitour.

F If any man wyl come after 5

xvi. **G** me: he must forsake hymselfe, 6

v. **H** & take his crosse vpon hym 7

D . dayly/ and folow me, or elles 8

xlii. c he is not worthy of me. God 9
 li. d made man fyrr to his symple 10
 lxi. e symple & after his owne lyke- 11
 lxx. f nesse, Gen. in the fyrst chap. 12
 lxxi. g is to say he made hym good 13
 lxxii. H ryghtwysse, pure, perfite, and 14
 lxxiii. b innocēt, but afterwarde this 15
 lxxiv. c godly image & beuely fauour 16
 lxxv. d of lykenesse he losse thugh 17
 lxxvi. e synne, & so became lyke hym 18
 lxxvii. f selfe, & is to say a synner, by 19
 lxxviii. g ryghtwysse, filthy / vnperfite, 20
 lxxix. H & so such chyldren he begate, 21
 lxxx. b for all the chyldren of Adam 22
 lxxxi. c gotten and borne by naturall 23
 lxxxii. d propagation are synners, 24
 lxxxiii. e when Adam was an hundred 25
 lxxxiv. f & thyrty yere olde he begate 26
 lxxxv. g a sonne after his owne lyke- 27
 lxxxvi. H nesse & sympletyude, Gen. the 28
 lxxxvii. b fyrst. wherfore to do of this syn 29
 lxxxviii. c full sympletyude of our father 30
 lxxxix. d Adam & to do vppon vs gods 31
 lxxxx. b bys lykenesse agayne, we muste be regene-
 rated & borne a newe (that is to say) bapti-
 sed, & whiche sacramēt circūcision figured:
 here nowe are we borne of god, Iohn the
 fyrst chapitour, here do we vppon vs Chri-
 ste to be lyke hym agayne in the thyrde to

✠.v.

the galatians, by Christe are ye circumci-
 sed, sayth Paule, in the second chapitour,
 to the Colloſſences, with a circumcision
 without handes doyng of your fleshe
 synful body through y^e crucifixion of Christ
 buried all togyder with hym in baptyſme
 rſynge also togyder with hym, through
 fapthe whiche God woorketh in you whi-
 che tryed hym by from deth, thus may ye
 ſe how that circumcision was a ſygure of
 baptyſme and baptyſme is the ſygure of the
 crosse wherby we (our bodies mortified)
 are reuyved by the holy ghoſt & are in ſa-
 crenyng daily to be lyke Christe to ſuffre
 to dye, and to rſe with hym in a gloriouse
 immortall ſtate.

III June hath. xxx. dayes. 3. .iiij.
 The mone hath. xix. 1. .ix.

	c	whom god knoweth before for	x
xix.	f	his electe & choſen(ſayth ſaynt	2
viij.	g	Paule, the. viij. chap. to the	3
xvi.	A	Romanes)them hath he deter	4
v.	b	mynded to make lyke, y ^e unage	5
	c	of his ſonne, for it is he that	6
xiiij.	d	was the fyrſt begoten amonge	7
ij.	e	many that are his bretherne.	8
	f	Our baptyſme ſygnyfeth, and	9
i.	g	teſtiſieth of vs / to the churche	10
	A	of god (which are our bretherne	11

xlv. b in Churche that we are the 12
 v. c membris of the same body (p 13
 d is to say) of the church of god 14
 xlv. e of the which church Christe 15
 lvi. f is the heade, by baptisme they 16
 g take vs now as renued by 17
 xlv. h his spirite, by the worde of 18
 i b sayth to mortyfy our fleshe 19
 c and to be quickened in spirite. 20

lx. d 21

e 22

xlv. f 23

b. g The byrthe of Johan Bap= 24

h tiste. Luke the fyrst. To men 25

xlv. b chosen to do greute thynges, 26

c as to Abraham, Jacob, and 27

d Sara god gaue names accor= 28

dyng to ther actes. Johu preached & por=

ted with his synger Christe thauthor of all

mercy and grace, wherfore he was called

Johan, that is to say a gracypoule prophet.

lx. e Peter and Paule Apostles. 29

f 30

RII July hath. xxxi. dayes.

The mone hath. xxx.

xlv. g

vii. h The visitacyon of our lady. I

b Luke the fyrst. zacharie lost his 2

xvi. c speche because he beleaved not 3

D the angell. But Ellysabeth call
E led our lady blessed because she
believed, and sayd the message of the lord
shalbe fulfilled in the. Luke the first.

iii. **f** The translation of saynt Tho
mas, presbiter translated, must nedes there
be a translation of y^e law also, to y^e hebreus
the. vii. chapitour.

ii. **g** The sondaye after the fest of
h saynt Thomas is euer rely-
L **b** que sonday. If the children of
c israel were as many in nom
xviii. **d** bre as the sandes of the see,
xix. **e** yet shall there be saved, but
f they: reliques that is to save
xv. **g** but very few. I saye in the. x.
iiij. **h** chapitour & alleged of Paule
b in the repentene to the Atho-
xij. **c** mains.
i. **d**

e Margrete bergyne & martyr
ix. **f** To cōtinue a virgyn I haue
no cōmaundmēt of the lord. But thus is
my mynde as foloweth, the fyfte pistle to
the countryans the. vii. chapitour.

g Marie Magdalene. Luke
xviij. **h** the. viij. & Math. xxviij. unto
vi. **b** Marie Magdalene, Christe

appeared first of all after his Resurreccyon
Marke. xviij.

c James the apostle. j. Corinthe 25
os. xv. and Actuum. xv.

xliij. d Saynt Anne. Ther was one 26

xij. e Anna but not this whiche 27

f cam in to the temple when 28

xj. g Chyriste was presented & she 29

xx. A preched hym to all that looked 30

b for his redemption in Jerusa 31

lem. Luke the. ij. chapitour.

KL August hath. xxxj. dayes

The mone hath. xxx.

xliij. c Peters prisonment called 1

xvi. d Lammes day, in the actes of 2

v. e the Apostles the. xij. chapitour 3

f Peter was pyloned for pre- 4

xliij. g chynge goddes worde. 5

ij. A The transfiguration of our 6

lorde. Mathew the xviij.

b The name of Jesu, Mathew 7

z. c the first, the. iij. of actes ther 8

d is no nother name vnder heuē 9

gyuen to men wherby they must be saued

but all only this. actuum. iij.

xliij. e Seynt Laurence. 10

xliij. f Ther is no heed in any other 11

g but in this none our sauyour 12

z. A Jesu Chyrist in the same 13

liij.	b	chappytoure.	14
	c	Assumpcion of our lady.	15
xij.	d	blesed is he whom thou hast	16
i.	e	chosen and taken vp to the.	17
	f	dwell in they house: for suche	18
ix.	g	one shalbe satisfied with the	19
	A	heuenly and plesant goodnes	20
xviij.	b	ses of thy holy temple, the. ix.	21
vij.	c	and. v. psalme.	22
	d		23
xliij.	e	Saynt Bartholome thapo	24
iiij.	f	le. Apo. It is as much to say	25
	g	as lent/for no man ought to	26
xi.	A	preche but he be fyrst called	27
		and sent of god.	
xix.	b	Augustine Byschop & docto:	28
	c	The headyng of Iohn Bap.	29
viij.	d	Marthe the. xiiij. The cause	30
	e	wherfore Iohn Baptiste	31
		was pyloned & headyd foloweth. he mo-	
		uished Herode loungly and tolde.	
		RI September hath. xiiij. dayes.	
		The mone hath. xxiij.	
xviij.	f	hym charitably, supposyng to	1
v.	g	haue wone hym sayeng/yr it is	2
	A	not lawfull for you to haue your	3
xiiij.	b	brothers wyfe. Agaiſt a great	4
ij.	c	plage god sendeth furth his	5
	d	worde, he herreth by his me-	6

e chers and suffereth them to be 7
 persecuted, before the vniuersall floode, he
 sent Noe to warne them before. Before
 brennyng, and synkyng of Sodome, and
 Gomoire. Loth was sent to geue them
 warnyng, before so many greuous plagues
 whiche fell vpon Thegyccyons, & pharo
 before they were drowned in the redde see:
 god sent vnto them to warne them and to
 croste them Moyses and Aron. The chyl-
 dren of Israell had euer warnyng before
 of theyr Iudges and prophetes when any
 assaucion or plague was at hande, dyd not
 Joell in Achabs dayes kyng of Israell
 geue them warnyng of the locusts. Then
 had they Helyas / and an hundred more
 prophetes whiche Abdias dyd hyde. i.
 Regum the. xviij. chapitour.

f The byrthe of our lady

xviij. s
 vij.

A
 b



8

9

10

11

12

13

14

15

16

17

In the
 year of
 12. 12. 7000

	a		18
	b		19
xvi.	c		20
xv.	d	Matthee Apollie, and	21
	e	Euangeliste. Marthe. fr.	22
xiii.	f		23
xii.	g		24
	a		25
x.	b		26
ix.	c		27
	d		28
viii.	e	Michael Archangell.	29
	f		30

October hath. xxi. dayes.
The more hath. xxi.

xvi.	a		1
xv.	b		2
xiii.	c		3
xii.	d		4
	e		5
x.	f		6
	g		7
xviii.	a		8
xvii.	b	Dionise Ariopagite. Ad. xviij.	9
	c	After this god sente the Amos	10
xv.	d	and Jonas in Israell: Amos	11
xiii.	e	tolde them of the miserable	12
	f	captiuitie of the Assyrians.	13
xij.	g	Then was ther Asafas and	14

of abim the dayes

lute the Evangelist
of of abim / Jonathan / & dafab
king of juda. after ward
he sent them Jeremie and
Sopsoniab in the dayes of
Jostab & Joasim, whiche
all warned them of the intol-
erable captivite of the babi-
lonites, destruction of their
cite, & burning up their
temple. There was never such
plenty of prophets, of teaching,
of exhorting to penance,
and rebuking of synne;

15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31

100

b.

c.

RI November hath. xxx. dayes
The more hath. xxix.

d

All Halows daye.

1

xix.

e

All soullen daye.

2

x.

f

as was amonge the people of

3

g

Israel and Juda whan they

4

x.

h

inscrable captivite, and soden

5

b

Saynt Leonarde.

6

xxix.

c

destruction hanged ouer they

7

viij.

d

heads. For the hygher vngod-

8

e

lynes & spynes of the kynge &

9

xv.

f

of theyr subiectes grete and

10

2.

fasted into their mouths
congaunce, the more
and preachers God sent
them to

iii	a	Saint Martyn	11.
vi	b	call them to repentance with	12.
xii	c	words & wonderfull signes	13.
xviii	d	and miracles. byore the xxiii	14.
xxiv	e	years continually with great	15.
xxxi	f	diligence cried upon them to	
xxvii	g	among,	
xxiv	a	Edmund bishop.	16
xxi	b	hugh the bishop.	17
xviii	c		18
xv	d		19
xii	e		20
ix	f		21.
vi	g		22.
iii	a		23
	b		24

Saint Katherine virgin

xxix	a	Saint Katherine virgin	25
xxvi	b	Sainte Lynne Pope.	26
xxiii	c	tellynge them of the capty-	27
xx	d	upty that was now at hand	28
xvii	e	and rebuked them sore be-	29
xiv	f	cause they wolde not heare	30
xi	g	but despyled goddes messengers, and his	
viii	a	prechers. Made the hystory of the kynges	

B. I. December hath. xxxi. dayes.
The mone hath. xxx.

g.	the last booke, & y ^e p ^r op ^r et ^r	2
g.	writing p ^r eed in four daies	3
g.	especially hieronimo in 2	4
g.	yes. chapter with Esay.	5
g.	Nicholas bishop.	6
f.	The conception of our lady.	7
a.	And at last Christe hym selfe	8
b.	tells from with weeping eyes	9
c.	of the last destruction by y ^e lo=	10
d.	maynot. Luke xix. chapter.	11
e.	Curie the virgin and child	12
f.	ye not know in the last uprising	13
g.	of Christe Gospel with	14
a.	so many writers & laste	15
b.	prop ^r et ^r p ^r op ^r et ^r & verses	16
c.	there is like. in so many wy=	17
d.	troubles and prechers thereof ther	18
e.	is like trouble & calamyte aby	19
f.	dung vs: hangyng ouer our	20
g.	Thomas thapostle. Joh ⁿ . xx.	21
a.	heads? Are we not yet Israel?	22
b.	haue we not dayly / Noah	23
c.	Moses / Aharon / with y ^e	24
d.	Christmas day. Math. the. ii.	25
e.	Saynt Steven. Act. vi. & vii.	26
f.	Joh ⁿ Euangelyst. Joh ⁿ . xxi.	27
g.	Thynnocentes. Mathew. ii.	28
a.	Thomas tharchebyschope.	29
b.	prop ^r et ^r es? ye and Christe	30

20m. d. / Syme sothe noz his apostles
monishing & warning vs of
these playes to be at hand: biffer
somethyng so shortly to indgement
or els looke for a marvellous
payne & pange.

12e
Lifte up your head. for
repent, & turne ye to syme.

A generall confession
of synnes with penitent
heart before God at all
tymes.

the father
of mercie



my most mercifull father

thee, the father of mercie
eyes, and god of all con-
solation, my God, my
father, I knowlege
my self vniuersally with
heart, minde, and mouth

nowe before the to haue offended greivou-
sly the high maiestie & godnes. I knowe
ledge my selfe to be full of synne, ful of vn-
saythfulnes and a seruant vnprofitable,
for all thy holy commaundmentes haue I
transgressed and broken. For I haue not
set all

A generall confession

I haue not loved thee with all my
heart, with all my soule, mynde, & powers
of my soule. Secundarily I haue deuoyded
thy honoure and worshippe from thee & giuen
it to thy creatures and deede thynges ima-
gined of my goodne fantasy. I mene in the
impeyning of images. Thirdly I haue ab-
used thy holy name by falsly and decept-
fully sweetyng to the hyndraunce of my
neighbour: and ydely and vayne haue I
vied thy holy name / I haue not sayed ne
done neyther thought all thynges to thy
glory. Fourthly / in the sabbath day I haue
not giuen my selfe to hearyng, readdyng
and iermyng thy holy scriptures: neyther vi-
sited the syke and poore comfortles, nor
ceased from my viciuouse synfull wyll & lust
prayng at all tymes thy wyll & not myne
to be fulfilled / wherefore I aske the mercy
and despise of forgiveness. Furthermore
I haue not honoured my father & mother
I haue not so muche set by them / as thou
commaundest me, ne obeyed them neyther
comforted them or helpe them ac. I haue
swayne, I haue broke wedlocke / I haue sto-
len, and borne false wytnes. Also I haue
couered my neighbours house & his other

20m. d. / Syme selfe wth his apostles
manifesting & warning vs of
these plagues to be at hand: either
to make vs shortly to indgement
or els lead for a marvellous
redemptiōe & change.

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Lifte up your head. for
repent. & turne ye to Syme.

A generall confession
of Syme with penitent
heart before God at all
tymes.

the father
of mercie



my most mercifull father

thou, the father of mercie
eyes, and god of all com-
solation, my God, my
father, I knowledge
my selfe vnfaynely with
heart, minde, and mouth

nowe before the to haue offended greuous-
ly thy deigne maiestie & godnes. I knowe
ledge my selfe to be full of synne, full of vn-
faythfulnes and a seruaunt vnprofitable,
for all thy holy commaundmentes haue I
transgressed and broken. And I haue not

set all

A generall confession

Of all my beleue, confidence, truste, & hope
in the . . . I haue not loved the with all my
heart, with all my soule, mynde, & powers
of my soule. Secundarily I haue deuoyded
thy honoure and worshippe from the & giue
it to thy creatures and dede thynges ima-
gined of my goodne fantasy. I mene in the
myseusynge of images. Thirdly I haue ab-
used thy holy name by falsly and decept-
fully sweetyng to the hyndraunce of my
neighbour: and ydely and vayne haue I
vused thy holy name / I haue not sayed ne
done neyther though: all thynges to thy
glory. Fourthly / in the sabboth day I haue
not giuen my selfe to hearynge, readdyng
and ieremyng thy holy scriptures: neyther vi-
sited the syke and poore counforles, nor
ceased from my noone synfull wyll & lust
praynge at all tymes thy wyll & not myne
to be fulfilled / wherfore I aske the mercy
and despise þ of forgynenes. Furthermore
I haue not honoured my father & mother
I haue not so moche set by them / as thou
comaundedst me, ne obeyed them neyther
counforted them or helpe them &c. I haue
swayne, I haue broke wedlocke / I haue sto-
len, and borne false wytnes. Also I haue
couered my neighbours house & his other

engines

A. l. f.

goodes

for every synner.

goodes unblasphe / I have desired his
loye, his seruantes, his castell &c. therefore
I crye the mercy make mercifull father
and desire the for that loue whiche thou
bearest to thy deare sonne, my Saviour
Christe to forgive me in his bloude, for
when I went aboute to see the to trulle,
to beleue in the or to do any thinge to thy
glory, yet wolde not this lust and concup-
iscens, this contagiousse originall payson
and fleshy dregges wathone of our father
and suffer me perfectly to do that I wolde
hane done: though this naturall concup-
iscens I streue and fight dayly agaynst thy
holy gost in me which vnlawful luste & de-
sire I knowlege to be a greuous synne,
agaynst thy hyghnes yf thou shouldest iudge
me secretly after the lawe without & whi-
che cōcupiscence I can not be. therefore I
despise a synner in my selfe / without all
righteousnes, without all goodnes, all ho-
lynes, all deservynge, am come nowe by
fayth before the unto Christes mercy stole
and righteousness unto his goodnes, holy-
nes, deservynge & satisfactions, despynge
the (O merciful father) for his deathes sake
that is righteousness, his wysdome, his ho-
lynes, his goodnes, his merites, and satisf-
actions

A generall confession

Redeptions, may be myne and serue me for
mye forgiuenes and saluation/for lykehoise
as thou gauest me hym to dye for my syn-
nes:even so beleue I that thou hast giuen
me with hym all his to be myne & to serue
me for my saluation wherfore glory/ wor-
shipp/ Imperp/ and rule be to the (oh Fa-
ther) with the Sonne in the holy goste for
euer. Amen.

Furthermore, I haue not giuen meate
to the hungry/ drynke to the thyrsty/ lodged
the harboutlesse/ clothed the naked/ visi-
ted the syke/ comforted & releefte the men
in prison/for I haue not expended of howe
greate waight these wordes of thy sonne
my sauour Christ at nether beleued hym
saynge. In as moch as ye haue done these
thynges vnto one of the lesse of these my
betherne, ye haue done it vnto me. Math.
the. xxv. But I haue bestowed my golde/
& syluer after my lewde lust & concupiscence,
in excelle of meate and drynke, in gorguous
apparell of my body &c. where I shuld not
haue bestowed it, or els not so largely and
excessiue haue bestowed it, not regardyn-
ge in the meane tyme to suffer the dere be-
loued brethren of Iesu Christ to go naked
and

for every synner.

And pray for cold and hote. Thus gra-
noully haue I synned leauing thy commaun-
dementes (o father) to fulfill the desyre of
my fleshe, the world, and the deuyll. In be-
fore I crye the mercy / my god / my comfort /
desyryng forgiveness in thy blood / and for
the cherches sake of thy sonne my sauyour
Iesus Chyriste, to whom with the be glory
world without ende. Amen.

Then saye the one and fiftie psalme, cal-
led Miserere mei Deus, the fourth among
the vij. psalmes.

**¶ The preface / unto the
reader.**

Among other innumerable pestilence
infections of booke & leachynge /
wherby the which christen people haue bene
periously seduced and deceyued (brought
up in dyuers kyndes of dyscordence & false
hope) I may iudge and that chiefly / those
to be pernicious / on whom they be wont
in every place to pray / and haue also lear-
ned by heart / both curiously & with great
scrupulositie to make rehearsal of theyr sin-
nes. These booke (though they abounded
in every place with infynyte errors / and
taught prayers, made with wycked folish-
nes / both to god and also to his sayntes)
yet by cause they were garnished with glo-
rious titles and with redde letters pro-
mising much grace and pardon (though
it were but vanite) haue sore deceyued the
vnteached multitude / one is called *the gar-*
den of the soule / another the *paradyse of*
the soule / & by cause I wyl be wofull like
thou thy selfe / what dyuerse and glorious
names be gūe vnto them / wherfore here
newly wythe reformation / pray and many
of them be worthy to be viterly detested.
The same iudgement and reformation is
also to be had of the booke of *passions &*
sayntes

for every synner.

and prayd for colic and bogge. Thus gre-
uously have I sinned leaping thy commaun-
dementes (o father) to fulfill the desyre of
my fleshe, the world, and the deuyll. where-
fore I crye the mercy / my god / my father /
desyring forgiveness in thy blood / and for
the cherbes sake of thy sonne my sauyour
Jesus Christe, to whom with the be glory
world without ende. Amen.

¶ Then saye the one and fiftie psalme, cal-
led My father the Lord, the fourth among
the vij. psalmes.

**The p[re]face / unto the
reader.**

Among other innumerable pestilenc
infections of booke & leachynge /
where the which christen people haue bene
propoundly seduced and deceyued (brought
up in dyuers synnes of dysp[re]dence & false
hope) I may hodge and that chiefly / those
to be pernicious / on whom they be wont
in euery place to pray / and haue also lear-
ned by heart / both curpously & with great
scrupulosite to make rehearsal of thei[re] sin-
nes. These booke (though they abounded
in euery place with innum[er]able errours / and
taught priuies / made with wyched folish-
nes / both to god and also to his sayntes) /
yet by cause thei were garnished with glo-
rious titles and with redde letters pro-
mising much grace and pardon (though
it were but vaine) haue sore detoured the
dilected multitude / one is called *A gar-
den of the soule* / another the parabyll of
the soule / & by cause I wyl be wyl loke
you thei[re] selfe / what dyuerse and glorious
names be g[iv]en unto them / wherfore here
newly wepe reformation / yea and many
of them be worthy to be viterly detested.
The same iudgement and reformation is
also to be had of the booke of passion &

The p[re]face
fayntes lyues called legendes for in these
are also many thynges added / wherof **S**a
th[is] is author / both be it sayth neither tyme
sufficent is given to one man / neither **S**
burden of this reformation of one may be
susteyned. **I** thought it ynowghe in this
place onely to have remembred you trusting
that god in tyme comyng shall add to
those thynges bothe tyme convenient &
also lyght. **T**herfore here (as entyng my
matter) first **I** will declare after a symple
& playne maner (by the which even as by
a glasse thou shalt knowe) what **I** knowe
lege of sinne is, and both we ought trulye
to pray folowynge the reburl of the com-
mandementes and of the adater nollit.
And **I** doubt not but this one prayr is
sufficent ynowgh to them that pray both
often soever it be, or what soever they re-
quyre, yea yf they take but one lytle parte
of it which so ever it be, for a good prayer
standeth not wether collyeth in the mul-
titude of wordes as **C**hrille sayeth in the
lyric of **M**attheu. But here standeth the
p[ri]nciple that thou sayest to god often from
the botom of thy hart, for to have
strength to do his will, to fulfill his co-
mandementes, and this sayest ought to
endure continually. **T**herfore **I** desire

all thynges

all

Unto the reader.

al persones that from henceforth they for-
get suche prayers as be saynte Brigittes
and other lyke; whiche greate promyses
and pcyons have falsely advanced. And
you that retorne unto this symple prayce
needfull for every Christen, whose com-
mende doeth yet perseuer amonge all men,
yf they byd understonde it, and applyed
theyre myndes to it. Suche vertue hath
the pater noster, that the longer and the
more thou vse it, the sweeter and more ac-
ceptable it is; whiche I desire that the
master of this prayce referringe Iesus Chri-
ste whiche is blessed eternally. So be it.

It was neuer ordeyned withoute
singuler providence of god that the
multitude of Christen people shuld learne
by herte the tenn comaundermentes, the
Crede, and the pater noster, for truly he
that understandeth these hath the ppe-
riall of those thynges, which holy scripture
dothe contayne, and what soeuer may be
taught necessary unto the Christen, and
that purely and plentyfully, besydes that
so breely and clerely that no man can co-
playne or excuse hym selfe fully, sayng that
(whiche is required to the blessed lyfe) is
neither so credyous, nor yet so hard
but it may be performed. These thynges

The picture

there be necessary to be knowne for obtey-
ne eternall life. The fyrste is that thou
knowe what is expedient to be done, and
what to be liden. The seconde when
thou perceyue that thou of thyne owne
strength cannot wyther doo, neither yet
suaide that which thou art bounde to do
or to sithen, that then thou knowe of
Iohannes to seke, fynde, and receyue this
strength. The thyrde is howe thou shouldest
seke, and obteyne it. And hereunto I
wylI geue the an example to the intent þ
thou mayst þ more euidently perceyue it,
a man whiche is diseased with any manner
of syknes, fynde enquereth with what
kynde of syknes he is infected, & then cōsy-
dereth he what strength he hath, what he
is able to do, and what he can not do, the
searcheth he for a medecyne to ley to his
disease, so that by this meanes he may
get his helthe & that he may afterwarde
be able to do and leaue undone all thynges
as the hole. Finally, when he hath
founde this medecyne, he wylI take it, and
use it, wherby the commaundementes of
god do teach a man to knowe his infir-
mitie, that he may understonde and fele,
what he can do, & what he can not, what
he can leaue and what he can not, so that
he may.

Unto the reader.

he maye knowlege hym a vicious person
and a synner, after he hath knowleged
hym selfe so, that then he may learne by
fauour, whereto synne remedy and grace
whereby he may be restored and iustified
and so may be able to fulfyll the cōmaū
dementes. For saythe pleyntly declareth
god and his mercy shewed and gyuen in
Christe. But þe water noster, wiche teacheth
how we shulde desyre, aske, and obteyne
this bountuous fauour, as in a well orde
red, meke, and faithfull prayer / whiche
getteth all these thynges, so that (fulfyl
lyng the cōmaundemētes of god) we may
be saued & made blessed, wherfore (as I
haue saied) in these thre cōsisteth the hole
scripture, wherfore it is expedient to be
gyne at the cōmaundemētes, so that we
maye by theym learne to knowlege our
synne and malyce (as the spirituall infir
myte) which maketh vs feble and weake
so that we can neither do, neither leaue þe
which we be bounde to do, or to leaue.

The tenne cōmaunde mentes.

The fyrst and most excellent table of
Moyse conteyneth thre cōmaū
dementes, and doth shewe vnto vs what
B. iij. we

Comaundementes.

We owe to god, that is to saye, what we ought to do or eschewe concerning those thyngs whiche specially apperteyne unto god. Therefore in the fyrst of al the comaundementes we be taught what god requirerth in every mans harte, and what man ought to iudge and thynke of hym / that is that he loke ever for the best of hym, even as of a father, or of a speciall frende and that withoute doubtyng, or any mistrust, with constant faith, trust, & love, ever fearyng to displease hym, even as kynde chyldren feare to displease theyre natural fathers, for very nature teacheth that there is one god of whome all our goodnes spryngeth whiche is our comfort in all aduersyte, for this thyng euen the hethen dyd attribute and graunt unto theyr ydolles.

The wordes of this comaundement are these.

Thou shalt have no straunge goddes.

The secounde precept teacheth vs how we ought to orde our selfe toward god as concernyng our outwarde workes before men & also inwardly in our owne consciences, whiche is that we honour & name of god, for no man can shew god as he is in his owne nature, neither to hym selfe

The fenne

neither yet to any other / but by his
only name.

**The wordes of this com-
maundement are these.**

**Thou shalt not take the name of god in
vayne.**

**The thyrde precept teacheth how we
ought to behaue our selfe towards god
in outwarde workes / & in worshyping
hym.**

The wordes are these.

Thou shalt kepe holy the saboth day.

**Here mayste thou see howe a man in
these thre preceptes is taught / to orde
hym selfe towards god, in his vnderston
dyng, thoughtes of the herre, wordes, &
workes, that is to say, thorough oute all
his lyfe.**

The secunde table.

**The secunde & last table of Moyses
conceynerth seuen preceptes folow-
yng, & this sheweth vs how we ought to
behaue our selues vnto our neighbour,
bothe in doyngs and euynge & done.**

**The fyrst of these teacheth vs what
we be bounde to do to the hygh officers
& such as be in authorite, & which sayng
that they be set to rule here, in stede of
god it is accordyng that this precept be**

B. l. i. f.

set next

The tenth

Let next in place after those that whiche to
perceyue to god hym selfe. The example
of this commaundement concernynge the
personages be. Father, Mother, Boye,
Lady, Master, and Maister.

¶ The wordes are these.

Thou shalt honour thy father & mother.

¶ In the secunde precept of this table we
learne howe we ought to lyue with our
equals, and neighbours, and this dothe
concerne y person of man, that we shoulde
hurte no man. But rather with our la-
bour and diligence, to succurre and pro-
mote them whiche is concernyd in these
wordes.

Thou shalt not kille.

¶ The thyrde passeth thy neyghbours
person, and sheweth what thou shouldest
do concernynge his chyef possessyons as
wyfe, chyldren, and kynsmen, that thou
neither despile nor defame them. But that
thou do thy diligence asmoche as lyeth in
the to save theyre honour, and dignite.

¶ The wordes are these.

Thou shalt not committe adultery.

¶ The fourth entreateth of thy neygh-
bours other mouable goodes teachyng,
that thou take nothyng from hym, nor
dymynyshe, nor hurte any thyng that he

hath

Cōmaundementes.

hard, but rather to profit, & encrease it.

¶ The wordes ar these.

¶ Thou shalt not steale.

¶ In the fyrste we ar taught howe to
reuele our selfe concerning the name and
good fame of our neighbour, neuer to
slandere hym, but to helpe and defende
hym as muche as lyeth in vs.

¶ These ar the wordes of it.

¶ Thou shalt bere no false wytnes against
thy neyghbour.

¶ Therefore it is forbidden vs to hurte
any kynde of our neighbours goodes. But
contrary wyse cōmaunded that we shold
encrease them. Nowe yf we loke on the
lawe of nature, we shall sone perceyue
both meruailous, equall, good & rightu-
ous these preceptes are; for there is no
thyng cōmaunded in all these that ap-
perceyue eithre to god or to our neygh-
bour, but that euery man wolde that it
shulde be performed towarde hym selfe,
yf he were in the steede of god or of his
neighbour.

¶ The two last preceptes to reprove and
condemne vs for the wythsones and ma-
lice of our nature, & teache vs howe pure
we ought to be from all despyng of the
selfe and goodes carnall.

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B.v.

ghostly

The tenne
ghostly syght, the warre, & labour, wher
in we ought to be exercised all our lyfe,
whiche the commaundementes are gyven in
these wordes.

Thou shalt not despye thy neyghbours
house.

Thou shalt not despye thy neyghbours
wyfe, seruauntes, maydens, catel, & what
soever he possedeth.

**A shorte conclusyon of the tenne
commaundementes.**

Christe hym selfe saith in this maner,
what soever ye wold that men shoulde do
to you/the same do you to them. In this
is comprehended the lawe & all the p^{ro}ph^{et}es.
Ezech. viii. There is no man that
for his great benefytes loveth to receyve
unkyndnes. There is no man, that wyl
gladly suffer his name to be evyll spoken
of by another. There is no man whiche
wyl be contente to be despyed of a proude
man. Besydes that/there is no man that
loveth the dysobedience, to rathe, or un-
chastnes of his wyfe. There is no man
whiche wolde be dyspoyled of his possesi-
ons defrauded, deceyved, sclaundred, op-
pressed. But rather all men are of this na-
ture that they had leuer be fauored, loved,
kindely entreated, helped and trusted of
they

Comaundementes.

they: neighbours, which all are comaunded in these tenne preceptes.

Of the transgression of the comaundementes.

¶ Agaynst the fyrste precept offende they whiche in aduersyte vse charmes, & wyrcraftes, or at any tyme do truste to they: helpe. They that haue bowed they: sayth to the deuyll. They which abuse letters, signes, hyrbes, wordes, blessing, or such lyke. They that exercise any other kynde of wyrcrafft (as there be many kyndes) some vse todds, some cristall stones, some clothes, & some there be that burne milke some with charmes do dygge by treasures. These & all suche other are contrary to the fyrste comaundement.

¶ They that conferre they: lyfe & workes to the signes of heuen and to the coniection of sorbe sayers puttynge obseruation and difference betwixte tyme and tyme, they that defende either them selve or they: catell, house, chyliden, or other goodes from wolues, wepen, fyre, or water, with any prescripte charme, or superstitious prayer. They that ascribe they: trouble & aduersyte, to the deuyll or other euill men. They that not loungly and with glad heart, wyll, accepte prosperite & aduersyte

The tenne

aduerfitye / good and euyl, & all thynges
euen as he had receyued them of god / to
whome we ought to geue all thanks
what fower chaunce vnto us. They that
tempte god without any cause to proue
what he wyl do for them, puttynge them
felues in leoperdy of body or foule. They
that be proud of rychtewysnes, cunnyng
or other fmall gyfte. They that wor-
fippe god or his fayntes, for temporall
goodes only or chyf, forgettyng the pro-
phetes of theyr foules. They that trulle
not euery tyme & in euery place puttynge
theyr cofydence onely in the mercy of god
thugh oute all theyr lyues and werkes.
They that doubt in fayth of the fauour
of god. They that regarde not þ vnbelefe
and mystruste of other neyther dyngeth
them to theyr pooze to beleue and trull in
the mercy of god. Of this place are all
kyndes of vnbelefe, mystrust & desperation.
¶ Agaynst the secunde offendeth he that
without a cause or of a custume fweryth
follyfely / he that forswereth hym selfe / or
kepereth not his promesse / he that fwereth
or voweth to do any myschief / he that by
the name of god woth curse or dane / other
he that follyfely tryfleth with god, wot-
tereth (though it be in sport) the wordes of
fcripture.

Comaundementes.

Scripture. He that in trouble dothe not call
on the name of god, neither shakerh hym
in all thynges, swete, sowre, good & euill
wellfare and trouble / he that seketh to be
prayed and honoured for his verrue and
wisdom. He that falsely doth cal on the
name of god, as heretikes do, and which
by pryde haue sayned them selues holy /
he that prayeth not the name of god in
all thynges that chaunce vnto hym. He
that withstandeth not all suche thynges
as do shaunder the name of god, and they
that misuse his holy name, or by the occa-
sion of it do euill debes / adde herunto
daye glory, honour, and pryde of spiritu-
all thynges.

Agaynst the thyrde, offendeth he that
beareth dot, or teacheth not the woide of
god, he that prayeth not, and serueth not
god in spirit / he that wyll not suffer god
to haue the glory of all his workes / he
putteth any truste in his workes, affecti-
ons, or desyes / he that is not content to
suffer all thynges that god wyll put vnto
hym / he that helpeth not other that they
may fulfille these preceptes, and forbyd-
eth not other þ woulde transgresse them.

Agaynst the fourthe offendeth he that
is ashamed of the penitencie, or any other
worldly

¶ The thirde

worldly wickednesse or mysery of his pe-
rsones / he that prayeth not for the thyn-
ges as are necessary for them, as foode, and
rayment. And moche more they whiche
curse, banne, and beate them, whiche say
evyll by them, slander them, hate and
disobey them. He that in his heart setteth
not moche by them for goddes comen-
tmentes. He that doth not honour them
though they be cruell and vntyghefull.
He that obeyeth not to masters and offi-
cers / is not truly and saythfull to them
whether they be good or evyll. He that
maynteyneth not this comendement /
nor setteth not them whiche do the con-
trary / byther confesse all the kyndes of
pride of disobedience.

¶ Agaynst the fyfte, offendeth he that is
angry with his neighbour. He that saith
unto his neighbour Wache, for whiche
woorde are conveyed all kyndes of wrath
and hatred. He that called an other false,
of which woode spring chiknes, rebukes,
curfynages, slanderfynages, iudgements,
mockes and furbe other. He that dothe
publysh his neighbours offences, & doth
not couer and excuse them. He that sayeth
evyll of his enemyes. He that prayeth
not for his enemyes. He that sayeth no law
and do

Commaundersmentes

and be his duety to his enemy. Under
this precept are conteyned all the synnes
of wrath, hatred, manslaughter, bataylle
spylage, burnynges, synnally of contention
bryste, chydnynges, enuy in the welfare of
our neighbours, & reioysing of his hurte
or trouble. He that dothe not exerceyse the
word; of mercy, & that vnto his enemies.
He that setteth other by the eares, and
enryseth them to hate the one the other.
He that styreth vp dyscorde amonges
other. He that doth not reconcytle them,
whiche be at dyspasse. He that withston-
deth not nor preuenteth wythe, and dys-
bate, yf he may.

Agaynst the synne offendeth, he that
hath to do with any sengl woman, or is
an adulterer. He that taketh any of his
owne kynne, or comytterh any such vice
He that cursyth persones agaynst nature
whiche are called diuine synnes. He that
toucheth nor syngeth and styreth vp his lust with
bawdrye moordes, byssyes, songes, and
pynages. He that defyleth and corrupseth
hym selfe with lokynge, touchynge, or
other vnstaton thoughtes, wherunto he ca-
meth sauour. He y auoideth not y causes,
surlatynge, floute, ydlenes, slepe, the co-
pany of suche men and women.

He that

The that taketh any gorgeous apparel, or
 exchange byn selfe, or to any other maners
 rather than to the lust of the floure. The
 that taketh any house, licence, place
 or any other to the moche of this abbe
 terrible lust. The that becometh not an
 other maners chastyte with all his cosen
 and diligence. The that offendeth by the
 lust of the, pillage, or blure. The that
 taketh false weights, or measures, or the
 falsly unlatent marshallshipe, for other
 then they be. The that taketh any inheri-
 tance unlawfully or other exaction, he that
 delayeth, or denyeth the reward of they
 her, or his dette. The that lendeth not to
 his poore neyghbour, without takinge
 any advantage. All covetous men and
 that labor to be rich, they that by any
 other meanes have and withhold other
 mens goods. The that letteth not an
 other man labour. The that borroweth not
 any thing to any other man. The that let-
 teth his neyghbour payshment, he
 that taketh any advantage.
 The that offendeth by the lust of the
 floure, both by the and by the truth
 of the floure, he that taketh any
 advantage. The that offendeth by the
 lust of the floure, he that taketh any
 advantage.

Commaundementes.

truble tongues / & are al redy to please suche
as be glad to here copleyntes. He þ byn-
geth in icopacy his neyghbours lyfe, or
goodes, or falsely iudgeth and expounderh
his wordes and wythes. He that gyueth
helping to suche euill tongues, and helperh
them, and dothe not resyste them. He that
vserh not his owne tonge, to defende and
excuse his neyghbours name. He that re-
proueth not a flaundreter. He that spredeth
not abroad to the gloze of god & comenda-
tion of his neyghbours name asmoche as his
wytt discretion and reason iudgeth to be con-
uenient other mens vertues, bydyng therz
vices. He that holdeth his peace know-
yng the truth, and withstandeth not them
that so do.

Agaynst the last two. The last two pre-
ceptes are þ veray marke set before vs vnto
the which we must streue to come, by day-
ly labour & penance trustyng in the helpe
of god, and in his fauour, for our euill de-
sires wyl be destroyed butyl
our selues be renewed in to
another creature. The two wythes are
compted vnder the first & sette commaun-
dement. The two wordes of mercy in the
v. and vi. are. I dedely synnes wyde in
the synne of the tongue. Lecherie in the. vi.

A.

Wrathe

The tenn
wyathe and enny in the .v. Gloteny in the
syte/ Sleuth in the thyrde, yea and in al
other. Wythout the synnes which are to-
wardes other/ weth them selues though
all the comaundementes / for a man may
offende agaynst all the preceptes/ by com-
maundyng, coufallyng or helpyng other.
The synnes whiche are called dumme/ and
cruel for vengeance to god, are contrary to
the syte and seuenth comaundementes. In
all these workes we see none other thyng,
but the loue of our selfe whiche seketh his
owne and taketh from god, that which is
goddes, and from men those thynges that
appetyne to me, it giveth nothyng that
it hath/ to god, nor to mā/ wherfore it may
well be true that (saynt Augustyne sayth)
the hed of all synne is the loue of our selfe.
Of this foloweth that the preceptes com-
maunde none other thyng but loue. Agayne
forbide nothyng but loue. And that he
kepeth the comaundementes fulfylleth no-
thyng but loue, agayne nothyng but loue
bryketh the comaundementes. And that is
it that Paule sayth, loue is the fulfyllinge
of all the comaundementes. Euen as wy-
ked loue (that is to say) the loue of thy self
is the brykyng of all the comaundementes.

The

comaundermentes.

The fulfillynge of the
comaundermentes.

The fulfillynge of the fyrste comaun-
dement is feare, and loue towarde
god, with an vnfayned faythe to trust con-
stantly vnto god in all thynges / to betake
our selue pleyndly & purely vnto god in all
poyntes to mystrust and denye our selfe vt-
terly in all thynges whether they be good
or bad / here put in what so euer is wyrtten
in the holy scrpyture, of fayth, hope, and lo-
ue towarde god whiche are shortly con-
teyned in this fyrste pcept.

The fulfillynge of the secounde is. To
praise, to honour, to blyss, and call on the
name of god, vtterly to despyse, and forsa-
ke our owne name and gloze / so that god
only haue the praysse, whiche alone wo-
rke all thynges / here takerh place what
thyng soeuer is wyrtten in holy scrpyture
of the praysse of god / of gyuynge thanks to
hym, of the name of god, of ioye & gladnes

The fulfillynge of the thyrde is / to be-
take our selfe wholly to god / that he alone
may worke in vs, and do all thynges.

This comaundemēt requirerh pouerty of
spyrte, whiche shoulde offre hym selfe to god
as deade and not lyuynge in this worlde,
that he may be his god / whiche on hym

L.ij.

selfe

The thirde
selfe may take both his name and worke,
acordyng to the meanyng of the two
foresayd commaundementes, herunto apper-
teyneth what so ever is commaunded vnto
vs of worshippyng god, of hearyng gods
wordes/ of good workes, by whiche we
may subdue the fleshe to the sprytle, soo
all our lyfe, and all our workes be goddes
and not our owne.

The fullfyllinge of the fourth is, with
full obedyence, and mekenes to submyt
hym selfe to all offycers, because it pleaseth
god(as wyrteth The apostle Peter) with-
out contrarytyon, without compleynt, and
without any grudgyng, herunto applye
what so ever thynges are wyrtten in scryp-
ture of obedyence, humylyte, subiectyon,
and reverence.

The fullfyllinge of the fyfth is / iustice,
aunce, mekenes, goodnes, peace, mercy, an
herte that is full purgged with loue, and
sweetnes, cleue without hate, wythe and
bitternes not to his frends only / but also
to his enemyes / yea & indifferently to all
men / by the conferre all the instructions
of pacyence/ gentelnes/ peace/ and vnyte.

The fullfyllinge of the syxte is chastyte/
sobrynes/ shamesfastnes/ not of dedes only
but of wordes & maners/ yea & of thoughtes.

Besyd

Commandmentes.

besydes that absteynauce, of meate/drynke/slepe/ and what so ever doth helpe chryste/wherther applye all places of holy scripture, cōseryng chastite/fastynge/ sobryete/ absteynauce/ prayer/ watchynge/ laboures/ and in conclusyon all thynges that mayn- teyne chastite.

The fulfillynge of the seventh is pover- ty of spire/ byndenes/ libetalyte spedyng of our owne goodes to proffet our neygh- bours/ to lyue without couetousnes/ and desyre of ryches/ here gather all þ is wypte of couetousnes/ of goodes iniustly gotten & possessed/ of blury/ lotelty/ euill deceypte/ of iniury, and hurte done / of lettynge thy neyghbours proffet, or despyssynge hym.

The fulfillynge of the eyght is a peasy- ble, and houle tonge, which hurterh nomā/ but profyseth all men/ whiche setteth ene- mies at one/ whiche excuseth & defendeth them that be noted vycious persones and synners. Such simplicitie and proffet is in speakynge/ becomto apperteyne al thyngs/ which is spoken of sylence and speakynge and what so euer toucheth/ þ good name/ honour/ eyght causes/ and profettes of thy neyghbour.

The fulfillynge of the last is the perfect and absolute purenes and despyssynge (in þ

The tenne

harte) of all temporall riches & pleasures
which thing shall be done perfectly in the
lyfe to come.

In all these thynges seek thou non other
thyng but to loue other, that is loue god
and thy neyghbour, which loue seeketh not
his owne profit / but only those thynges
whiche belonge to god, and to his neygh-
bour which loue yeldeth and giveth hym
selfe pleynty to every man, granting the
right gladly in thy necessitye the moderat-
ion of all his goodes and profittes. Probo
seyst thou that in all these tenne commaun-
dementes in a good order, and bypessy are
compteyned all kyndes of informations, that
are expedient for mans lyfe, which yf any
man wyll do his diligence to kepe truly /
he shall neuer be ydle, no nor an houre, but
shall have occasion to do good deedes. So
truly he shall neuer have neede to chide to
hym other straining wordes of mans inue-
ction neyther to be occupied in furthe thyng-
es, as in no place is commaunded & which
be no thyng profitable, neyther to hym
selfe nor to his neyghbour. It is evident
in all these preceptes there is nothing to
teach, which teacheth vs to serue our selues,
either to do, leue, or requyre of any man /
that which concernyth our owne profit,
but

Cōmaundementes.

But only what we are bounde to do to o-
ther (that is to say) to god & to our neygh-
bour. So that even blynde men may well
perceyue that the fulfyllinge of the com-
maundementes stondeth in loue towarde
other, not towarde our selfe. For man of
his owne nature seketh and auoydeth suffi-
ciently / that which is for (or agaynste) his
proffite / so that it nedeth not to moue hym
to it / but moch rather to bypnye hym from
it. Therefore he lyueth beste whiche lyueth
not to hym selfe. And contrary he lyueth
worste whiche lyueth to hym selfe. This is
the effect that the tenne cōmaundementes
teache, wherby it is manifest that there be
but few that lyue well, ye: in that we are
men / none of vs lyueth well. This knowe
we must learne of to home to aske this ex-
cellent gyfte, to lyue well, so that we may
fulfyll these cōmaundementes.

The Crede or Belefe.

The defect of our faythe stondeth in
thre partes, as in it are reherced
thre persones of the godly Trini-
te. The fyrst is of the father. The
seconde of the Sonne. The thyrde of the
holy ghoſte / and to euery one of these per-
sones is applyed his operation.

L. liij.

This

The credence of belefe.

This is the chiefe Article of the fayth, on
whiche all the other depende.

¶ There note two maner of beleues, fyrst
some there be whiche beleue / that those
thynges be true whiche are spoken of god
even as a man doth beleue those thynges
to be true whiche he heareth of the Tuche/
of the deuyl / and of hell. This faythe is
eather a science / or a wayne oppynon then
a sure trueth / or belefe. There is an other
fayth towardes god / that thou do not on-
ly beleue these thynges to be true, whiche
thou hearest of god / but also trust to hym
and betake / and comyt thy selfe wholly vnto
hym / besydes that / to haue a sure hope
and confidence in hym with the maner of
a certayn good presumptyon vpon hym /
without doubte thou surely shalt opteyne
and receyue of hym / that which thou ha-
dest spoken of hym / and that with suche
fayth and confidence as thou wouldest gyue
to no earthly man. Weyt in case þ the Tuche
(or any other man) be greatly praysed vnto
the / and that thou beleue faythfully / that
some man is discrete / and worthy prayse /
yet for all that thou wyll not comytte thy
selfe vnto hym / puttynge all thy trust and
confidence in hym. But this faythe which
boldly betaketh hym selfe to god / both in
leopardy.

The crede or belefe.

separatye of lyfe and death / knowlegynge
that he is suche as he is spoken of maketh
only a Christen / & obeyeth of god what
so ever he despyeth / neyther is there any
false harte that receyvet this saythe / for
this is the quych sayth whiche is requyred
in the fyrst comaundement whiche sayeth
thus : I am thy god / take no straunge gods
bes / wherefore this In / is not put in vayne
but it is to be obserued with a notable syg
nification . For we do not say / I beleue
to god the father or of god the father. But
I beleue in god the father / in Jesu Christe
and in the holy ghost / wherefore this sayth
ought to be had in none but in one god / so
that by this we cōfesse also the godhed of
Christe and of the holy ghost / because we
beleue none other wyse in the sonne / & the
holy ghoste then we do in the father hym
selfe . For euen as we haue one sayth in all
the persones / so all thye persones are only
one god .

The fyrste parte of the Belefe.

I Beleue in God the father almyghty
maker of Heuen and Erthe. That is
I forsake satan & al Idolatry / al charmes
wythcraftes / and false hope / I put my
trust in noman of all the worlde / neyther

L. v.

yet in

The crede of belefe

yet in my selfe, not in my power, learninge
science, riches, byshoppes, or what thyng
soever it be, that I have or possesse I put
no confidence in any creature, whether it
be in Heuen, or in Earthe. But I put my
sure trust only in one God whiche can not
be seen with mans eye, whiche can not be
comprehended with mans wytte, whiche
made Heuen and Earthe, and alone ruleth
all creatures. To hym wholly I submytte
my selfe, nothing fearyng, nor regarding
the malice of the devyll, and his felowes,
for my god is above the all. Neyther would
I put the lesse confidence in god, though
all men shold forsake me and persecute me.
Neyther will I truste hym the lesse, be-
cause I am wretched and poore / because
I am rude, and vblearned, because I am
despyed and lack possessyons. Norther yet
the lesse because I am a synner for this my
fayth doth farre passe all thynges (as it is
necessary and oughte to do) what so euer
eith be, or be not, bothe synnes and ver-
tues, and to be woyle, al thynges. So that
she doth purely and wholly fyxe her self in
god only, as the true comaundement tea-
cheth and compelleth me. Neyther I desy-
re any signe to tempte hym, I trust fayth-
fully vnto hym, although he differre, and
tary at

The crede of belefe.

Iary at his pleasure I wpll not set oꝝ pre-
scriptio to hym any ende, any tyme, measure
oꝝ reason / but I comytte all to his wpll /
with a pure fayth and a stable, for he is al-
myghty, what can I lache that he can not
gve and do unto me? For he is the maker
of Heuē & Erthe, & lord of al thyngs what
thyng can bynde me oꝝ hurt me? Howe
may it be? al thyngs shal not turne to myn
discomfort / when he is to whome all these
thyngs are subiect and obedient, fauoreth
me and loueth me? Howe (sayth he is god)
he knoweth wherunto he hath ordeyned
me, and how every thyng shal be best for
me and that whiche he knoweth / he may
do, and sayng he is my father, it is sure that
he wpll see the best for me, and that for the
fatherly loue that he hath vnto me. when
I doubt not hereof and haue such trust in
hym, then no doubt I am his seruant, his
sonne, and his heire for ever. And euen
as I beleue so shal it be vnto me.

The secounde parte of the belefe.

And in Iesu Chryste, his only sonne our
lord, which was conceyued by hōly ghost,
borne of Mary the virgyne suffered vnde
Pontius Pilatus, crucified, dead, & buried,
descended

The crede or belefe.

descended to hel, the thyrde day rose agayne
from death. ascended to heuen / sitteth on
the ryght hande of god the father almyghty
from thence he shall come to iudge quicke
and deade.

¶ That is I do not only beleue / that Iesu
Christe is the true / & only sonne of god /
by euertlastinge and godly nature, and be-
yng from the begynnyng & euer begoten:
but also that all thyngs are subdued vnder
hym / and that he is my lord / and the lord
of al creatures / made ruler of them beyng
man / whiche he hym selfe with the father
in his diuinite dyd make.

¶ I beleue that nomā may beleue in god
the father / or may come vnto the father /
neither by science and learnynge / neither
by woordes / neither by theyr owne reason
and wytte / or by what thyng so euer may
be named in Heuen or Erth. But by this
and in this Iesu Christe his only sonne,
that is to say, by the fayth / in the name,
and power of Iesu Christ. I beleue vnfa-
nedly / and surely / that he was conceived
for my profet by the holy ghoste, without
all mans carnall wothe / without a bodily
father, or mannes seede / and that to pur-
ge and make spiritual my synful, fleshy / vi-
cious / and damnable conception, and all

theyre

The crede or belefe.

theyis that beleue in hym, moued to this
mercy of his owne and fre wyll & the wyll
of the almyghty father.

I beleue that he was begotten, of the
virgine Mary without þe losse of her pure
and incorrupte virginite, so þe (accordyng
to the prouidence of the mercyfull father)
he sholde blyss and clense the synnes and
damnable byrth of all that beleue in hym/
that after it myght do no hurte.

I beleue that he suffred passion & death
for my synnes, and all theyis that beleue
in hym/and that he thereby blyssed all pas-
syons/crosses & deathes, so that after they
might not hurte, but be both holssome and
mercyfyll.

I beleue that he was dede and buried,
to mortify and bury my synne, all synnes
of them that beleue. Finally that all boode
ly death by his death was destroyed / so þe
it is of no power to hurte, but is rather
made holssome and profytable.

I beleue that he went downe to hell to
subdue and make captiue/to me and to al
that beleue/the deuyl with al his impiety
subtyle and malice / to deliuer me from
hell, wherunto I was condemned/in my
fyrste father Adam / takyng away all his
power that he myght not hurte me. But
power

The crede of beleue.

shoulde rather as by occasion be profitable
vnto me.

I beleue that in the thyrde day he rose
agayne from betw/ to byrge me & all that
beleue into a newe lyfe, & that by this dede
he raysed me wth hym in grace and spirite
not to synne after / but þ I endowes wth
all kyndes of grace and vertue, myght ser-
ue hym & so fulfyll his commaundementes.

I beleue that he ascended into Heuen &
that he hath receyued of the Father rule /
and honour aboue al Angells & creatures
And that he now sitteth on the ryght hand
of the Father that is, that he is kynge and
lorde ouer all the goodes of his Father in
Heuen, Hel, and Earth / wherfore he may
helpe me and them that beleue / in all ma-
ner of aduersytes, agaynst all our aduersa-
ries and enemyes.

I beleue that from thence he shall retu-
ne the laste day, to iudge quicke, whome
he then shal fynde aloue, and deade which
before were buryed. And that he shall cau-
se al men & angelles good & euyl to come
before the seate of his iudgement (whome
they shal se bodely) to deliuer me and all
faythfull, from bodely death from all euyl
and synnes. And to punyssh wth eternall
iudgement his enemyes and aduersaries,
so that

The crede or belefe.

So þ we shall be helpuered fro they: power
for ever. ¶ The. iij. parte of the belefe.

I beleue in the holy ghoſte, the holy chri-
ſten churche, the communyon of ſapntes,
the forgyuenelle of ſynne, the rſynge, of
ſellſhe and everlaſtyng lyfe. Amen.

¶ That is to ſay / I do not only beleue þ
the holy ghoſt is very god, with the father
and the ſonne. But alſo that noman can
come to the father by Chriſte, by his lyfe /
paſſion, death & what ſo ever was ſpoken
of Chriſt or opteyne any of theſe thynges,
without þ worke of this ſpिरितe, with the
whiche ſpिरितe I deſyre the father, and the
ſonne, to touche me & all faythful to ſturre
me vp / to call, to diſciple, and by Chriſt & in
Chriſte to quyen me, to make me holy &
ſpirituall, & ſo to byng me to the father,
for it is he, which with þ father, by Chriſte
& i Chriſt worketh & quickeneth al thyngs.
¶ I beleue þ in al the world, be it neuer ſo
greate, there is but one comē Chriſte chur-
che, which is none other thing but þ cōgre-
gatiō & cōmunyō of holy men, þ is of tigh-
tuous & faythfull men on þ earth / & þ this
churche by this holy ſpirit is gadered, and
maynteyneth / thorough whome alſo it is
gouerned & encreaſed / dayly by the ſacra-
mentes and worde of god.

I beleue

The crede or belefe.

I beleue that no man can euer be saued which is not founde agreeable and consensynge with this cōgregation, in one faith in one woꝝde, in one sorte of sacramentes / hope & charite. And y none of the Jewes, or Gentyls can be saued with this church, except they reconple them selfe vnto it, & come in fauour with it / conformyng them selues in all pointes therunto.

I beleue that in this communion, or cōsistēte all the prayers / and goode woꝝkes of this congregation do necessarily helpe me, weigh on my syde and comforte me in all tymes of lyfe and deathe.

I beleue that in this congregation and comen welth (and in none other place) is forgyuenes of synnes. And that without this, all great & good woꝝkes / how many soeuer there be of them do nothyng profet to forgyuenes of synne. And contrary wyse in this cōgregation / the multitude / greatnes, and often comyttting of synnes / do nothyng hurte / neither let the forgyuenes of synne. But that this forgyuenes with contynue whersoever and how longe / this excellent church doth endure. To whome also Christ gyueth his keys / & sayth Mat. 18. what so euer ye lose vpon Erth / it shal be loosed in Heuē. Marke wyse Math. 16. he sayth

The crede or belefe.

Sayth to Peter alone. In the name & fiede
of this only church/ what so euer thou lose
vpon Earth it shall be losed in heuen.

I beleue that there shall be a rplynge of
them that are deade/ in the whiche rplyng
the holy ghost shall stirre vp al fleshe, that
is all men concernyng the body and fleshe
good and euill, so þ the veray fleshe whi-
che was deade buried and consumed or by
other wayes destroyed shall retorne, and
lyue agayne.

I beleue that after this resurrection/ I
my selfe and all true Chyssen people shall
haue euerlastyng lyfe of god the Father,
in the kyngdome of his welbeloue sonne/
not for by, nor thzough the worky of ryghte
wylnes that we haue done (for all passions
and martyrdomes that maye be suffered in
this world are not countreuaible to the
gloze/ to come whiche shall be shewed
in vs) but by the grace and mercy of God,
by the redemption which is in Christ Iesu
(that is to saye) by his precyous death and
most paynfull passyon, for truly þ guerdon
reward / & stypend of synne wherewith we
all are manyfolde wayes polluted, by spot-
ted and defyled is death/ yea & that euerla-
sting, but by the grace of god it is, that we
repentyng of our synnes, and belyupng

D.

A:df. Aly

The prayer of the lord
mercifully his promises, shall haue euermore
synging life in Iesu Christe our lord.
Amen, that signifieth, & in good earnest,
& without doubt al these thynges be true.

The prayer of the lord
called the pater noster.

Our father whiche arte in heuen, ha-
loved be thy name. Let thy kyngdom
me come. Thy wyll be fulfilled as well in
earth as it is in heuen. Gyue vs this day
our dayly breade. And forgyue vs our tre-
spases euen as we forgyue theym whiche
trespasse agaynst vs. And leade vs not in
to temptation. But deliuer vs from euill.
So be it.

A goodly interpretation or de-
claration of the pater noster.



Our father whiche arte in
heuen, looke mercifullye
vpon vs thy wretched chil-
dren here in earth, & gyue
vs thy grace, & bothe thy
holy name among vs, and
also throughout the hole worlde, maye be
sanctified and praysed thurgh the true &
pure preachynge of the worde of god / and
also

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The prayer of the loide.

also that synnefull maner of luyng and
all wicked and erroneouse doctrynes may
cease, for by these thynges thy name is
dishonoured and blasphemed. Cause that
thy kyngedō may come, and be encreased,
that all synners, and all those whiche be-
ynge blynded thorough ygnorance leue in
the kyngedō of satan: may come to the
knowledge of fayth in Iesu Christe, that
by suche meane thy chutche may increas
and waxe more and more full of people.

Cause also that the holy ghoſte do confy-
me and establiſhe vs, that we may obey
thy wyll and plesure, and sustayne & beare
the crosse, as wel in lyfe as in death, as wel
in prosperyte as in aduersite, that we may
mortify our owne wyll, and offer it to god
as a sacrifice. Geue to vs our dayly brede.
Take from vs couetuosnes & care for the
belye, that we may loke for all good thyn-
ges from the, & that we may receyue them
of the. Forgyue vs our trespasses as we do
forgyue them that trespass agaynſte vs /
that our herte may be quiete, and carelesſe
and our cōscience not ferred with the syght
of our synnes. Lede vs not in to tempta-
tion. But helpe vs by thy spirite in morty-
fenge / and subduynge, or rampynge of our
fleshe, that we may learne to despyse the

The prayer of the lorde.

Woulde woth al the desyres, studies, and ex-
ercises, belongynge vnto it, and that we
may vanquyshe / and overcome the crafty
gyles of sathan. Synally desyuer vs, o al-
myghty father from all euill, aswell tem-
porall, as transitory / as euertlastynge / as
well of body as of soule / who so euer coue-
neth & desyeth these thynges vnfaynedly /
and hertely: let them say, Amen.

¶ And let the beleue without any doubte,
that god hath graunted al these thynges /
and that theyr prayer is harde all redy / ac-
cordinge to the promysse of Christe when
he sayde / what so euer thyngs ye aske and
desyre by prayer / beleue that ye do receyue
it, and ye shall haue it.

**The prayer of the lorde, called the
water noster, where in are con-
teyned. vii. petitions.**

¶ The preface and introduction to aske
these. vii. petitions is conteyned in
these wordes.

Our father whiche arte in heuen.

¶ The vnderstandynge of the wordes.

Almyghty God / sayst thou of thyne
infinite beneuolence and mercy hast
not only admitted vs / but also taught, pea-
and commaunded by thy only and dere sonne
Jesus

The prayer of the lord.

Yesu Christ that we(trustinge in his me-
rites and protection, becominge our inter-
cessor) shoulde beleue that thou were a lo-
vinge father vnto vs. And that we shoulde
also call the father, though woorthely and
by greate right thou myghtste haue ben
an angry and greuous iudge agaynst vs
synners whiche so ofte, and abhomyable
haue done agaynst thy godly / and moste
holy wyll / and haue gyuen the occasyon
of displeasure agaynst vs. Gyue vs we be-
seche the, by the same beneuolence & mercy
that we may haue in our hertes sure trust
(without feare) of thy fatherly loue. And
make vs fele this acceptable smell & sweet-
nes, whiche the moste sure & chyldly truste
doth get vnto vs / that we may with glade
mynde call the father / knowlege the / loue
the / and crye on the in al leopardyes. Kepe
vs (we humbly beseech the) that we may
continue thy louyng chyldren, and not de-
serue to haue the moste mekest father our
terryble iudge nor suffer vs not to be thy
enemyes, whiche ought to be thy chyldren
and heires. Thou wilt also, not only syn-
ply / be called a father / but that we with a
comen voice shoulde call the our father.
And so with a special prayer of vnyte, pray
for every man / wherfore gyue vnto vs an

D. 103 agreynge.

The prayer of the lord.

agreyng & brotherly loue, so that we may
perceiue every one of vs, that we are truly
brothers & sisters, and may pray to the as
to our comen & mercifull father, every one
for other, even as kynde chyldren entreate
theyr father one for another. Graunte that
none of vs seke that whiche is his owne /
or els forget other, in thy lyght: but y^e (auoi-
dyng all hate, enuye, and discencion, as it
becometh the true chyldre of god) we may
loue together with due fauour so that we
may saye with a faythful herte not my fa-
ther but our father. For he truly thou art
no bodely nor earthely father, to home we
may be in earth, but art in Heuen our spiri-
tuall father whiche dyeth not, neyther art
changeable, or inconstant, or such which art
not able to helpe thy selfe as is I an earthly
& bodely father (whereby it is euident vnto
vs howe muche thou art a better father,
which teachest this temporal father howe
counsey friends, frendes, fleshe, and blode /
to be helpyed for the. Graunte vs to dere
father that we maye be thy heuenly chyld-
ren. Teache vs to regarde, none other
thyng then our soule helth and the euer-
lastyng heritage, so that this temporall
counsey / and worldly heritage (whiche
entangleth and combyeth vs, labouryng
to make

The prayer of the lord.

to make vs crthely / and lyke vnto it selfe)
deceyue vs not, so that we maye saye true-
ly and with a faythfull herte . O our he-
uently father , gyue vs thy grace that we
may be thy heuently chyldren.

The fyrste petition.

Thy name be halowed.

O god almyghty, our most dere heuently
father, thy godly name, even nowe in this
tyme in this vale of misery (alas for shame)
so many waies is dishonoured & miserably
blasphemed, applied to many thyngs wher
in standeth not thy honour and glorye : ye
and many abuse it , to theyr greate confu-
sion, whiche thyng is so comen and often
bled, that this fylthy lyfe may well be cal-
led a sclauder & dishonestyng of thy moste
glorious name. Therefore endue vs with
thy godly grace, that we may auoyde suche
thyngs as are agaynst the honour & prayse
of thy moste holy name . Make thou all
wytchecraftes / and false charmes & or-
tly to decay. Cause all coutrynges by the whi-
che Satyan or other creatures are enchaū-
ted to ceasse by thy blessed name . Make
that all false fayth / by & whiche either we
mystruste the , or put more confydence in
other then is nedefull , maye quickly be
destroyed.

E.iii.

Make

The prayer of the lord.

Made that all heres and false doctryne
which pretende a colour of thy name/may
specially banyshe away. Make that al hy-
pocrysy or saynyng of truche ryghteous-
nes, or holynes deceyue no man. Make
noman swete by thy name/lye or deceyue.
Kepe vs from all false hope/whiche vnder
colour of thy blessed name offereth it selfe
vnto vs. Kepe vs from spirituall pryde/
from the vayne honour of worldly goyng &
name. Graunte vs that in al pavelles and
burre we may cal vpo this thy holy name.
Graunt that in the straitnesse of conscience
and feare of death we neuer forget thy
blessed name. Graunt that in our goode
wordes and workes we may only prayse
and magnify the, so that we neither seke
nor chalenge to our selfe any name or hono-
r but to the only/ whose alone are all thyng-
es. Kepe vs from the most detestable synne
of envyousnes. Graunt that by our lyfe &
goode workes all other may be moued to
good, and that they honour and praise not
vs, but thy name. Graunt that by our euyl
workes and synnes noman may take occa-
sion to scandaule thy name, or bymynyshe
thy prayse kepe vs that we desire nothing
either transitorye, or euertlastyng whiche
shulde not retorne to the honour, & prayse
of thy

The prayer of the lord.

of thy name. And yf we aske any such, here
thou not our folyshenes. Make that our
lyfe be suche that we may truly be founde
thy children / so that this thy name father
be not called in vayne or falsely in vs.

¶ To this parte of prayer spiritually ap-
pertaine all psalmes & prayers with whi-
che we praye / worshype, synge, gyue than-
ks to god, & synall all the prayse of god.

The secounde petition.

¶ Let thy kyngdome come.

¶ This wretched lyfe is the kyngdome of
all synnes, and myschit whose lord is the
wretched spirite, chief author and grounde
of all malice and synne / but thy kyngdome
is the kyngdome of all graces / and vertue /
whose lord is thy best beloved Sonne
Jesus Christe / the bed and begynnyng of
all grace & vertue wherfore helpe vs most
dyre father / and take vs agayne to thy
familiar. Gyue vs before all thynges true &
constant fayth in Christe / hope without
fear in thy mercy / agaynst all infirmities
of our weakke conscience and pace long to-
wardes the, and all men. Keep vs from in-
desyre / desperacion and malyce / whiche
at the last myght be the cause of our destru-
ction. Make vs to auoide the foule desyre

D.v.

of lechery

The prayer of the lord.

aftertherp. Gyue vs loue to virginyte/and
to all chennelle. Deliyue vs from dyssenti-
ons/batelles/dyscord/and stryfe. Make þ
vertues of thy kyngdome to come & reygne
withyn vs. Gyue vs peace/concorde/ and
tranquylte / so that warthe / or any other
dytternes haue not his kyngedome in vs/
but rather(through thy grace)the symple
lovetes & brotherly behauour/ all kynde
of frendshyp, good maner, gentylnes and
kyndnes. Graunte vs that the inordinate
angurthe/ and heynnes of mynde haue no
place in vs. But make that reioysing and
pysche in thy grace and merry rule & haue
dominion. And to be shorte, that all synne
may be alienate from vs, and that we (re-
plenished with thy grace, vertue and good
wordes) may be made thy kyngdome, that
all our herte, mynde, and wyttes, with all
our strenght inward & outwarde may sub-
scrybe them selfe to be ruled by the, to Ouer þ
thy commandementes & thy wyl, not them
selfe, or the fleshe the worlde or the deuyl.
Make that this thy kyngdome ones in vs
begone may be encreased/ go forward day
ly and growe. Kasse the subryle malice,
or dethe þ we haue / to goodnes oppresse
us. lette we loke backe againe and fal in to
lynne. Gyue vs a stable purpose & strenght
not only

The prayer of the loide.

not only to begynne this good lyfe, but rather to procede boldly in it and to p[er]forme it, as p[ro]phet sayde. Lyghten myn eyes leste I slepe, or be wery in the good lyfe ones begone, and so myn enemy do byng me agayne in to his power. Graunt/that we may so contynue. And y[et] thy kynngdom which shall come/may tynnysh & p[er]forme this kynngdome which is begonne by the. Deliuere vs from this perillous and synfull lyfe whan it shall please the. Make vs desyre the other lyfe to come / and to desyre this p[re]sent life. Gyue vs grace not to feare death, but rather to desyre it. Put from vs the loue and desyre of this lyte that so thy kynngdome maye fully be perfect in vs. Of this p[re]t[er]yon are all psalmes/ verses/ and prayers/ in the whiche grace and vertue is desyred of god.

The thyrde petition.

Thy wyll be fulfilled in Earthe as it is in Heuen.

If our wyll be compared with thyne / it can neuer be good, but is euer euil. Thy wyll is euer best specially and moch to be loued & desyred: wherfore haue compassio[n] vpon vs most dere father/ & suffre nothing to be as our woughty wylls wolde haue it. Gyue vs/ and teache vs / true & stable patience

The prayer of the lorde.

patience/ when our wylle is let and broke.
Graunte vs that when any man speaketh/
holdeth his peace/ doth/ or leueth vndone/
any thyng contrary to our wylle/ & therfore
we be not wrothe or angry/ neyther curse/
compleyn, crye/ or murmur/ neither iudge/
nor condempne/ ye that we defende not our
selfe. Graunte that we may mekely gyue
place to our aduersaries/ and them which
let our wylle/ and so to dysanull our wylle/
that we maye prayse/ saye well/ and do to
them/ as to those which do performe thy
godly and best wylle agaynst ours. Endow
vs with thy grace/ & we may gladly suffice
all displeases/ pouerty/ dyspynges/ persecu-
tions/ crosse/ and aduersities: knowlegging
& it is thy wylle to crucifye our wylle. Gyue
vs grace that we maye suffice inurte and
that gladlye. Kepe vs from auengement.
Make vs that we acquit not euyl for euyl/
neither to auoyde vpolence/ by vpolence:
But rather & we delyte in thy wylle (which
dryngeth vs all these thynges) prayse the/
and gyue the thanks. Make vs that we
impute it not to the deuyl or euyl men/
when any aduersyte chaunceth: but that
we attribute al vnto thy godly wylle/ which
ordyneth all such thynges/ that our wylle
may be let/ and & blessednes may encrease
in thy

The prayer of the lord.

In thy kyngdome. Gyue vs grace that we
maye be glad/ and merke to dye/ and that
for thy wyll we may take our death gladly/
so that by feare or infyrmite we be not ma-
de dysobedient vnto the. Make that all
our membres/eyes/ tongue/ better/hādes/
& fete/be not suffered to folow their desires/
neither that we be at any tyme subdued
vnder theym/ but that we (euen as taken
and emprysoned) may be broke in thy will
and pleasure. Kepe vs from all euill/ mys-
cheyuous/ obstinate/ harde wyse/ vngentyl/
and resysting wyll. Gyue due obedience/
perfecte and free mynde/ in all spyrituall
thynges/ worldly/ euerlastyng and transy-
tory. Kepe vs from the most horryble synne
of grudgyng sclaunder/ accursyng and so-
lyshe indgement / that we condempne no
man or turne any thyng to rebuke. Put
from vs that abhomyable euill/ & moste
griuous stroke of suche tongues/ & teache
vs þat yf we se or heare of other any thyng
worthy of rebuke/ and whiche displeaseth
vs/ that we holde our peace & hyde it com-
playnyng to the onely/ puttyng and comit-
tyng it vnto thy wyll/ so that with all our
mynde we forgyue them that offende vs
for whome also we be sorow. Teache vs to
vnderstonde that no man maye hurte vs/
excepte

The prayer of the lord.

excepte he do hym selfe morche more hurt
in thy syght / so þ we may be moued with
mercy towards hym / rather then we shold
be prouoked to wrath / rather wepyng for
his blyndnes, then to thynke of aduenge-
ment. Gyue vs grace that we reioyce not
in theyr troubles, which haue resysted our
wyll or hurte vs, or in what pouertye so
euer theyr lyfe dyspleaseth vs / & also that
we be not sorow when they prosper & haue
welfare. Of this peticion are all psalmes,
vetes, & prayets, teachyng vs to praye for
our enemyes / and agaynst our synnes.

The fourthe petition.

Gyue vs this day our dayly breade.

The breade is our lord Iesus Chryste
which nurysheth and conforteth þ soule.
Therefore: O heuently father, gyue vs this
grace / that the lyfe of Chryst, wordes, wor-
kes, & passions / may be preached, knowen,
accepted and allowed, bothe of vs / and of
all þ worlde. Gyue vs grace that we may
haue his wordes, workes and all his lyfe
for an effectual example and spectacle of al
vertues. Gyue vs grace that in our passy-
ons and aduersities / we may confort our
selfe by his passyon and crosse. Gyue vs
grace that we maye with a stable faythe
ouercome our deathe by his deathe / and
folowe without feare this noble capetyn

The praye of the lord.

Into another lyfe. Gue this grace that all
they that preache may profitably, & godly
preache thy worde, and Iesu Christ thugh
all the worlde & that all whiche haue herd
thy worde preached, may learne Christe, &
so may be purgified and go forth in a better
lyfe. Graunte this also mercyfull Father,
that all straunge doctrines / in the whiche
Christ is not lerned, may be thruste out of
thy church / haue mercy on all bysshoppes
prestes, and on all rulers & gouerners / and
generally vpon all officers hygh and low
that they may be lyghtened with thy gra-
ce, to teache and rule well, bothe in worde
and also example of lyfe. Kepe all that are
weake in the fayth. Least they be offended
by the euill example of heddes and rulers.
Kepe vs from hereses and doctrines of di-
uysion / that we maye be agreynge in one
mynde, lyke we vse our dayly breade, & is
one dayly doctryne, and worde of Christe.
Teache vs by thy grace, to thynke & haue
in mynde, truly (& as we ought to do) the
passio of Christ / & to ioyne it happely with
our lyfe, so & we may come vnto & attayne
some thyng / though it be but & shadow of
it. Finally gue vs our dayly breade / that
Christe in vs and we in Christe may dwell
perpetually: and may worthely beare this
name of Christe we are called Christ.

The prayer of the lord.

Of this petition are all kinde of prayers & psalmes / with the which we praye for our officers, against false teachers for Jewes for heretikes; and all other that are out of the ryght way. And also with the which we pray for them that lacke comforte.

The fyfte petition.

Forgyue vs our trespases even as we forgyue them that trespasse agaynst vs.

This prayer hath a certeyn condycion & signe annexed with him, which is that first we forgyue our trespases. This don, then we may praye that god forgyue vs our trespases, before also in the thyrde petition we prayed that the wyll of god myght be fulfilled, which wylleth þ we suffre all thynges patiently, not acquitting euyl for euyl neyther sekynge auengement, but that we do good for euyl, by the example of our father in heuen, which maketh his sonne to dye vpon good & euyl, and sendeth his rayne vpon kynde and unkynde.

This is now our prayer.

O father comforte our conscience, both now, and in the day of death, which conscience now is abashed seying his synne and iniquite, & then also shalbe abashed

remembering

The prayer of the lord.

remembering thyn hard, and strapte iudgement. By the thy peace into our bettes that we (reloving) may loke for thy iudgement. Enter not into iudgement agaynst vs with thy strapte lawe / for in it shall no man be founde innocent and ryghtuous. Teache vs deare father not to styck / stey / or ground our selues in our good workes or deseruynges / but to gyue & submitte our selfe playnly and faythfully to thyn insynpte and incomparable mercy. Agayne, make that we despayre not for this our gylty and synfull lyfe, but that we may iudge that thy mercy is more myghty / and stronger then our lyfe / how soeuer we haue ordered it. Helpe and confort all mennes cōscience / which in the poynte of death / or in any other suche temptation are vexed with desperation. Forgyue them and vs our dettes / conforte them / refresh them / & be reconciled vnto the. Gyue vs thy goodnes for our malycie as thou commaundest that we shoulde do. Cast downe the horryble fende sclanderer / accusar / and increaser / of our synnes now we and in the poynte of death / and to be wote in all straptines of conpence. Gyue vs grace to be ware & to auoide that by our diffamacion mennes synnes appere not þ more greuous. Judge vs not after the accusation of

The prayer of the lord.

tion of the deuyl and our wretched conscy-
ence / neyther heare the voyce of our enne-
mies whiche accuse vs day and nyght be-
fore the / euen as the wyll not heare them /
whiche dyspame and accuse other. Take fro
vs the greuous hepe of the synnes in our
conscience, so that we refreshed by the sure
trust & cōfydence of thy mercy in the botom
of our herte / may lyue / dye / surre / and take
all thyngs patiently. In this petition take
place al psalmes & prayers / which agaynst
synnes crye on the mercy of god.

The syrie petition.

And lede vs not into temptation.

We ar assaulted with thre maners of tem-
ptation / the fleshe / the worlde & the deuyl.

Therefore we desyre the more dere father
to endowe vs so with thy grace / that we
may withstonde the desyres of the fleshe.
Make that we refuse and fight agaynst
this superfluyte of meate / drynke / slepe /
flouth / and ydlenes. Make that we may
brynge it in to bondage and subiectiō / with
fastynge / temperate dyet / conuenient clo-
thyng / slepe / rest / watche / and labour / so
that it may be mete & apte to good workes.
Make that with Christ we may fasten on
the croffe and mortify his euyl desyres to
lechery / all his affections and indignations

that

The prayer of the lord.

that we neuer consent oꝛ folow any of his
temptations. Make that yf by chaunce we
loke on a wel made oꝛ fairer man oꝛ womā/
oꝛ any other beautiful ymage oꝛ creature/
that they be not to vs a cause of temptati-
on: But that the rather of theym we may
take occasyon to loue chastyte/ & to praysse
the in thy creatures. Make that when we
heare any glad oꝛ pleasaunt thyng/ oꝛ fele
any swete thyng, that we seke not therein
our delyte and pleasure/ but thy praise and
glorye. Kepe vs from this greate synne of
couetuousnes/ & desyre to worldly rychesse.
Gyue vs grace that we seeke not the rule
and honour of this worlde/ oꝛ consent to
suche desyres. Kepe vs that the false sub-
tyltye of this worlde/ & countrefayte bryght-
nes/ & entysementes of the same perswade
vs not to folowe it. Kepe vs that we be
not drawen by the euylles and mynysters
of this worlde to impatience/ auengemēt/
wrathe oꝛ to other suche vyces. Gyue vs
grace that we maye despyse the lyes of the
worlde/ colours/ deceyptes/ promyses/ and
falschod/ & to be woxen/ that we may forsake
al that belongeth to hym good and euill/
as we haue promysed in baptyisme/ & that
we may contynue in this purpose goyng
forwarde daylye more and more. Kepe vs

E.ij.

from

The prayer of the lord.

from the entremences of the devyll/ that
we consent not to synne/ which wolde cause
vs to let moche by our selfe (& despise other)
for rychesse/ kynne/ power/ science / lear-
ning, beauty or any other gyftes or good-
nes. Keepe vs that we fal not in to þ synne
of hate and enuye / what occasion so euer
be givyn to vs. Keepe vs that we doubt not
in thy saythe/ neyther fall to desperation/
nort/ nor in the poynte of deathe. Put thy
helpynge hande our best heavenly father to
them that fyght and labour agaynst this
harte and manyfolde temptation. Comfort
them that nort do stonde / and lyft theym
up that are fallen & be overcome. Finally
fulfill vs all with thy grace / & in this my-
serable and perillous lyfe (which is compassed
with so manye continuall enemyes that
never cease) we maye fyghte bodely with
stable and noble saythe / and obteyne the
everlastynge crowne.

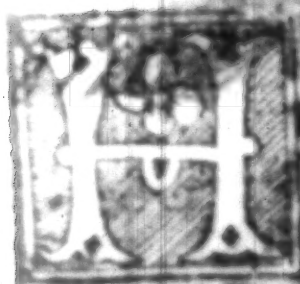
The seventh petition.

But delivere vs from evyll.

This petytion prayeth for all the evylls
of paynes and punishmentes as both the
Chyrche in the Letany.

○ father

The salutation of our



Are fruite of all saluacione
man put his surety in
in the mother of god, in
merites, for this is the
were god only, as the
and only god, but while he yet are co-
mended to honour, only god. The fauour
which was given to her of god, which
act vs a occasiō to praise god, & giue hym
thanks. We ought none other to
praise and love her, then one which he
receyued such goodnes without her owne
desertynge of the pure lyberalite, and for
meut of God / even as she her selfe dothe
knowlege in the souge, Magnificat. For
as I am moued by the syght of heuen, of
sonne, or other creatures to cōmende, and
praise the maker, & put the into my prayer
and prayer sayenge. O good lord which
hast made in the a bryght, and goodly
creature, gyue I pray the etc.

So in this place in our prayer we set the
mother of god / and saye. O glorious God
what a noble virgin hast thou made, bla-
sed and praysed be we. And thou lord whi-
che hast so glorified & exalted her, graunt, I
desyre the also to me etc. So that our herie
consist not in her; but may go forth by her
to Christ & to god hym selfe / wherefore this
salutation

Especially for the multitude of
of this salutation which are. And these many
And these many things that be the great
sears thereof be they which chiefly of all
do curse & blaspheme them in their
Spiritual. & with the heart when we do
praise her loue. Jesu. Christe. in all
wordes / workes / and passion and say
by hym / when we are gladly content to suf-
fer persecution for his trouthe sake / rather
then to forsake it. when for his sake we are
content to loue our neighbour as our self.
But this can no man do, except he be inspi-
red with pure and true sayth. For without
this sayth can no heart be good, but rather
a nature full of curses & rebukes toward
god and all his sayntes. Therefore I wold
counsell hym that lacketh this sayth to ab-
steyne from this salutation / yea and from
all maner of prayers except he praye by
for this sayth for of them it is written in the
hundredth and eighth psalme. His prayer is
turned in to spume.

CAn oration or sermon. how
and in what maner
oughte to praye to
almyghty

God

For as much as we are creatures of god, and
have received all our life and being of his
goodnes, we are bound to him with a
perfect love, and to give him all our
heart, mind, and strength, as he hath
commanded us. And this is the way
to please him, and to receive his
blessing. For he will not be
pleased with us, if we do not love
him with all our heart, mind, and
strength. And this love is not
a carnal love, but a love of the
heart, which is the love of god.
And this love is the foundation of
all our prayers. For if we do not
love god, we cannot pray to him
with a pure heart. And if we do
not love him, we cannot receive his
blessing. For he will not give his
blessing to those who do not love
him. And this is the reason why
we are bound to love him with
all our heart, mind, and strength.
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not love him, we cannot receive his
blessing. For he will not give his
blessing to those who do not love
him. And this is the reason why
we are bound to love him with
all our heart, mind, and strength.

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We ought to praye.

Yn the longe before preuēted our petitions
and prayers, with his promyse and cōmaū
dement / wherby he dothe excite and stirre
vs to praye that at the leaste wyle by the
reason hereof / we may learne & he is farre
more careful for vs, and more ready to grue
or graunte / then we be epyther to receyue or
eie to aske. And for as moche as he dothe
oure more benefytes & good thynges vnto
vs / then we our selues durste haue ben
bolde to wyshe or desyre / that lyberalyte
& bountyuousnes of godd oughte to enflame
and to encourage vs for to praye boldelye
without any mistruste or doubtfullnes.

Secūdarly / this thyng also (as I haue
saide) is requisite to a true orison or prayer
that we do not doubte any thyng of the
promyse of god whiche is bothe true and
faythefull. For this cause pryncypally he
promysed, that he shall here our prayer, &
gaue vs cōmaundement to pray / that we
shulde be assured & beleue stedfastly, that
he wyl certeynly here vs and graunte our
petition, as he sayeth in the .xxi. chapitre of
Matthewe, where it is red in this wyle, I
say vnto you, what so euer thinges you do
aske or desyre, when you do pray / beleue &
you shall receyue them, and they shall be
graunted vnto you. And in the .xi. of Luke
aske

In instruction howe

aske and it shal be gauen to you / seke and
you shall fynde / knocke and it shall be ope
ned to you , for euery man þat asketh recey
ueth / and who so euer sekethe fyndeth , and
to hym that knocketh / it shall be opened ,
who is he amonge you beyng a father , of
whome yf his son shall desyre breade wyl
goue hym a stone ? Or yf he desyre fysh ,
wyl goue hym a serpent / in the steede of a
fysh ? Or yf he shall aske an egge , wyl
teache to hym a scorpion ? yf you then whē
ye are euill can goue good gyftes to your
sonnes , how moche more shall your heuen
ly father goue the holy ghost to them that
desyre hym ? By these & by lyke promyses
and preceptes , our mynde is to be confy
med and strenghted that we may pray bol
dely and with confidence , beyng assured
and out of doubte . þat we shall receyue & ob
teyn al thyngs which we do aske or desyre .
¶ Thyrde yf men vndyscretely doubte of
god , when they pray , whether that thyng
shall come to passe , whiche they desyre or
not , they do comytte two offences or syn
nes . fyrst , because thorough theyr defaute
it chaunceth & cometh to passe þat their prater
is of no strenghte , and is cause that they la
bour in wayne , for so also saynte James
sayeth . yf any man asketh any thyng of
god let

We ought to praye.

god let hym aske with good truste, & without
out any doubtfulnes, for he that doubteth/
is lyke to the waue of the see, which is dry
uen with the wyndes, and carryed with vy
olence. And let not that man thynke that
he shall receyue any thyng of god, which
wordes of saynt James do playnly declare
that all they whiche in thyr prayers doubt
to be harde. Shall obteyne nothyng of god/
because theyr hertes are not assured, and
quiet or at rest. But sayth kepeth the herte
in quietnes and rest, that it may receyue &
take the gyftes of god. The secoûde thyng
wherin they do offende and synne, who so
euer prayeth without saythe and truste is
this, because they do not grue credence to
god, whiche is saythfull & true of promyse
but distrusteth hym, as yf he were a lyar,
or a tryfling lyght man, & as though god
eyther colde not or els wolde not perfoyme
his promyses. And suche persones taken
away from almyghty god his honour and
name, for that they do not beleue, that he
is saythful and true, and this is so greate &
synne that it maketh of a Christen man an
infidele, and not only by this synne god is
denyed, but also is forgone & losse, neyther
is there any hope of helthe and saluation,
so longe as we shal cōtinue in this synne.

And

An instruction how

And yf it do happen o: chaunce, otherwhi-
les, that they do obteyne any thyng whi-
che do praye thus without confidence and
truſte, that gyfte is geuen to them of god
beyng displeased and angry with them to
the hurte and vndoing both of they: body
and ſoule, that at the leaſte wyſe ſome ho-
nour may be had/ o: gyuen to þ holy wo:ds,
whiche are ſpoken and pronounced of
men beyng full of ſynne, infidelyte, & con-
tempte o: deſpiſinge of God.

Fourthly/ neyther they alſo are of right
oppyon: whiche ſuppoſe o: wene þ they:
ſelues may not obteyn any thyng by pray-
er, but yf they come worthely to praye/ for
this is not to be conſydered whether thou
be worthy o: vnworthy, which weſt pray/
for yf we ſholde not pray before ſuch tyme
that we ſholde thynke our ſelfe worthy/
apte o: mete, then coulde we neuer praye &
for (as we haue taughte here tofore) our
prayer is not grounded, neyther truſteth
vpon the worthynes, whiche we do bring
with vs: but vpon the ſtedfaſt & ſure trueth
of goddes promeſſe/ and verely yf prayer do
truſt eyther in it ſelfe o: elles in any other
thyng ſaue onely in goddes promeſſe it is
vayne and without frute, euen though it
ſeme to procede of a deuout affection of the

herte

We ought to praye.

herie and mynde / and also though \S eyes
in weppinge shedde foz the teares oz droppes
not of water but of bloude . But therfore
we to praye be cause we can not pray wor-
thely , and therfore we be iudged worthy
to praye, and to be harde because we to fele
and perceyue our owne vnworthynes , &
are bolde only vpon the trusse of the boun-
tyfull goodnes , and also the faythfulnes
of god, how muche so euer vnworthy thou
felest and iudgest thy selfe to be , eyther to
aske & desyre, oz els to receyue any thyng
of god, yet consyde thou this thyng only
that thou must honour his name, because
he is true, and that thyn infidelyte & unbe-
leue do not repute and reken his faythfull
promyses / for a lye oz leasynge , for thyn
owne vnworthynes doth nothyng hynde
oz let the. Lykewyse as it doth nothyng
ge promote oz further the / yf thou be wor-
thy, but only incredulyte and lack of fayth
condempneth the, & fayth maketh the wor-
thy & also sauereth the , herof therfore thou
shalt diligently take heed and beware that
thou neuer thynke, oz iudge thy selfe wor-
thy , eyther to make petition oz prayer , oz
els to receyue & obteyne that whiche thou
desyrest, except only then when thou thyn-
kest that thou maydest safely / and surely be
bolde/

An introduction how

holde to truſte, to the aſſured & true promiſes of thy merciful god, of whoſe mercy thou oughteſt to be ſo moche the more cer- teyne & aſſured for þ, lyke wyſe as he hath made this promiſe to þ beynge vnworthy and norþynge deſeruyng it, that he wyll denye nothyng vnto þ: eue ſo alſo be thou neuer ſo moche vnworthy, yet wyll he here the, and graunte the thy peticion for to fulfill his promiſe., whiche he hath made vnto the. Doe then nothyng at all is leſſe, whiche may be aſcrybed to our merites or worthynes/ but all together is of ryght to be aſcrybed, partly to the trouth of god, whereby he performeth his promiſe, and partly to the merite of god out of whiche (as of a founteyne) all þ promiſes ſprang forth/ that the ſentence maye be verifieyd whiche is in the. xlv. psalme/ all þ wayes of the lord, is mercy, and trouth, for his mercy we do ſe and beholde: in theſe promiſes makynge/ and his trouth we do ſe then when the ſayde promiſes are kepte and performed and in the. lxxv. psalme. Mercy and trouth hath mette together/ that is to ſaye, cometh together, and are ſure toynded the one with þ other, in euery worke or gyfte of god.

A ſynfuly that ſaythe o: beſe, whereby

to go

An instruction how

to gyue credence to the promyses of god, is
so to be tempered and ordered, that we do
not set or appointe to god any terme, time
place, or forme, and maner. But let vs lea-
ue all those thynges to his wyl, his wyl-
dome, and almyghty power, beyng assured
and out of doubte, that those thynges
shall come to passe and be done, which we
do aske and desyre, al be it that neither the
place, neither the tyme, neither yet the way/
and maner by whiche it may be done, with
appere vnto vs, for this is sure & vndoub-
ted, that the wisdome of god knoweth and
foreseeth those thynges farre better then we.
Therefore if thou gyue credence to god, and
dost referte and put all thynges to his wyl
and pleasure those thynges shall vndoub-
tedly be done and brought to passe, which
thou desyrest, at the leaste wylse by myra-
cles, if there be none other way wherby
they may be done, wherof we haue an en-
sample in the people of Israhell, whiche
when they had gyuen credence to god, and
put theyr truste in hym, that he wolde de-
liuer them from theyr ennemye, & yet not
withstandynge there appered no maner
way wherby it myght be won and brought
to passe sodenly the red see opened it selfe,
and gaue them way wherby they myghte
pass. and by

An instruction how

and dyd passe thorough. And it dyd ouer-
whelme/ and drave thei? enemyes euery
mothers sonne. In lyke maner Iudith
holy woman, when she had vnderstandyn-
ge and knowlege that the Citizens of Be-
thulia had taken this counsaill, and pur-
pose, that they wolde yeelde vp the cite to
thei? enemyes, except god wolde help the
with i. v. daies, she rebuked them very sore
and saide/ what maner of men be you whi-
che do tempte the lord in this wyse. This
is not the speche, which may prouoke mer-
cy, but rather which may prouoke, & styre
vp wythe and kendale ire, haue you set the
tyme of the lordes mercy, and haue you ap-
pointed hym a day for your wyll and pleas-
ure? therfore god by a merueylous way &
maner deliuered her so that she dyd cut of
Holofernus hed, and so drave backe the
hoste & armye from the cty as it is red in
the .xviij. chapitre of Iudith. So lyke wyse
Paul sayeth in the thyrde chapitre to the
Ephesians. That this is the maner & cir-
cumme of god to do all thynges farre after
another maner, and muche better then we
can either desire, or els vnderstande & per-
ceyue. Thus then let vs thynke and iudge
that we our selues are farre more vni-
worthy/ then that we may appaie

We ought to praye.

prescribe to god in our prayer, either the
tyme, or the place, or the forme and maner
or any other circumstance. But let vs lea-
ue all thynges to his godly wyll and plea-
sure. And let vs beleue firmly and stedfa-
stly/that it shal vndoubtedly come to passe
that he shall here vs, and graunte vs our
petition and desyre.

CThe passion of our sauiour Christe.



Our sauiour Christe, at
his last souper with his
discyples vpon þe thurs-
day before he suffered, spo-
ke a verye longe & swete
sermon vnto theym, no
lesse frutfull then full of
godly affectes: so that no tongue is able
to expresse the goodnes and the affectes of
it spoken so lytell before his deathe: which
heuenlye wordes, onely saynte Iohn dyd
wyte & wyteinge that he dyd not slepe and
laye his heade vpon his mayster Christes
breste in bayne. This sermon begynneth
at the .xiiij. chapytre of Iohn & contynu-
eth vnto the .xviij. chapytre. where begyn-
neth the hystoie of his passion, which here
is ordeily as he suffered, euery euē-
ing, set vnto theyr owne sayengs.

J. ij.

The

The passion of our
The fyfte parte of the passion of our
saupour Christe contaynyng the
communcacyon of Christe
with his disciples
nowe goynge forth to the
Mownte Olyuete.

When Jesus hadde made an
ende of his sermon, he went
forth with his disciples ouer
a broke called Cedro. Iohn
into the mownte Olyuete,
vnto the which place he was
wont oft before to go to praye, but nowe
(his passion drawinge nyghe) he wente to
praye more feruently & more effectuously &
that in y nyghe. Mathew / Marke / Luke.
And as he was goynge, for that his disci-
ples had herde theyr master oft before say-
enge that he sholde departe fro them, they
began to dyspute amonge them selfe, whi-
che of them sholde be hygheste to succede
theyr master in lyke authorite, for as yet
they knewe not to what office they were
called. And whan theyr ambition begā to
bryke forth in to suche maner of contency-
ous reasonynge, theyr master Christe (as
he had sumtymes before) commaunded them
to silence sayeng. The heathen kyngs beare

a rule

saupour Christe.

to rule and playe the lordes amonge them
selues, and such as so rule are called great
men of authorite and powre / but ye shall
not be so, for he þ is greatest amonge you,
shall be as the loweste, and he that is chiefe
shall be as a seruant, for whether is he grea-
ter that sitteth downe to be serued, or he þ
serueth hym? is not he that sitteth? I
my selfe am here amonge you as one that
mynisteth, ye are they which haue abyde
by me in my temptacions. And I laye out
for you the same kyngdome whiche my fa-
ther layed out for me, that ye shoulde eate &
drynke at my table in my kyngdome, & sit
in iudgment iudgyng the twelue tribes of
Israell (for ye are those chyldren of whom
it is prophesied in the .xlv. psalme / to come
in the steade of the fathers, to teache þ peo-
ple, whom they shall take as princes in all
the Erthe) but not with stondyng I haue
thus promoted you to suche an hyghe dyg-
nite of the whiche I haue soo ofte spoken
vnto you, yet this same nyghte shall ye all
be sore offended, and hurte by me / of the
whiche hurte I haue soo ofte warned you
before / for verelye ye shall fle awaye from
me as though ye had neuer sene any tou-
che or token of God in me / but thus plea-
seth it my father to handle you / thus shall

J. iij.

ye haue

The passion of our
ye haue experieced how litel power ye haue
to goodnes, except ye haue it of me? also it
behouth me to suffer such affliction of all
manner of men, euen of my frendes and fa-
mylyare which haue apointed my selfe to
be offered in sacrifice vnto my father, for the
helth of as many as shal be saued. This is
the same thyng that the prophete zacharie
prophecied on me sayng. The hearde man
shall be smitten, and the shepe askered a-
brode / but yet for this your fall, se that ye
shrynke not away nor dispayre, for I wyll
lyft you vp agayne. And when I shall be
vp risen, I shall gather you agayne toge-
der in Galilee, and I shal go before you as
it becommeth the hearde man to go before
his shepe / offerynge my selfe agayne vnto
you as a guyde / a leader / a defender. Math.
Mathe / Luke.

But in the meane tyme satan our aduer-
sary shall tye you sore, and exercyse your
fayth, he shall tye you strongly / but Si-
mon Simon take heede / for verely Sa-
tan hathe desired you to syfte you / as one
shoulde syfte whete. But I my selfe haue
prayed for you all, as ye well knowe, but
especiallye for the Simon, whiche shal
fall more perelously and more greuously
then other lest thy fayth faile, which thou

ons con-

sauryour Christe.

one confessed for all thy felows, wherefore
thou converted/ and brought agayne in to
the ryghte waye, conforte & stablyshe thy
bretherne consideringe thyn owne fall.

Unto whiche thynges Peter answered /
I am redy sayed he (maister) to go in to pri
son with the & to go in to deth with the.

Luke. Wherefore of all other beyng hurt
by the reason of thy perell, saye the, yet
shal I abyde styll by the (here he felte how
earnestly he shulde haue loved his maister)
but he knewe it not to be the gyfte of the fa
ther, so to loue him & not to come of fleshe
and blode/ which thyng his maister ons re
flected vnto hym after his solēpne & heuen
ly confession) & vpon this, his mayster sayde
especially vnto hym that he shulde denye
hym thyse / saynge, Peter, verely I saye
vnto the: this same nyght/ euen thou shalt
denye me thyse/ before y hoche shall haue
crossed thyse, and Peter then trustynge
ouer moche to hym selfe, spoke with a bol
der affirmation sayng, yf I shulde dye with
the/ yet shal I not denye the, which thyng
also sayed the other. Math. Mar. Luke.
For as yet they were without any perell.

Wherefore theyr mayster not wiche ston
dringe he had tolde the this thynges so oft
before yet he made mention thereof nowe

J. iiii.

a goyne/

The passion of our
agonye/safeng, when I sent you without
water/scrpp, & shoes, wanted ye any thyng
ge? they answered: we wanted nothyng
at all, thus sayed he, now shall it be other
wise with you, for nowe not I my selfe
shal be sure, whiche then mynyfired vnto
you all thynges, and put you out of peryll
for ye shal se the vngodly so furiously take
on with me, that then a swerde shall seme
vnto you so necessary & yf any of you hath
walet and scrppe/ he shall thynke it more
expedient to caste them awaye as vnseare
for our cause & rather to by hym a swerde/
that is verely suche a violente storme now
at hande, that ye shall thynke it nedefull
not only to chaung, putte, and money/scrpp
and luyng therein for a swerde, but cote al
so, ye and that your neithermoste cootes,
whiche ye can not well wante, for verelye
these thyngs, whiche are written of me, must
be fulfilled at the laste. This is it written/
Escape the. iij. chappre. I shall be reputed
amonge the toyched & shall be hatyed and
rugged to death lyke an aduersary to god.
But at last this busynes for the which the
father hath apoynted me to dye i so poore
& carefull and shamfull state shall haue an
ende: but his dyscepples (as yet nothyng
mystrustynge theyr owne strenghtes, suppo
synge

anyone chylde.

ying to haue auoyded the perel by swerde)
spoke both loud and boldly. Spz/lo: here
are two swerdes, thynke ye not these two
be sufficient for this seprme? ye (sayde they)
mayster scornynge them, they are inoughe
thynkyng it no neade to byrnye them in to
any farther daunger, whom he knewe to
fghte with theyr seete, rather than with
swerde (for yf theyr enemies had espied the
armed with any weapen to resyle, they
wolde haue bene more fearse vpon them)
also the tyme was come, y he wolde gyue
hym selfe wplyngly to dye, not withstan-
dyng yet Peter kepte one of the swerdes
for the glory of god, but vnwares. Luke.

**The seconde parte contaynyng
the prayer of Christ in the
garden.**



So he was thus commyng
with his disciples, they ca-
me to a village called geth-
semane. Mathew/ Marke
where was a garden in to
which Christe entered with
his disciples. Iohs. and (some of his disci-
ples commaunded to syt downe at a certeyn
place whyles he wente in a lytell farther
to praye) he toke vp with hym Peter & the

J.v.

two

The passion of our
the sonnes of iehudei/ whom also he had
before admytted to other secretes and had
promysed them in the byll to se his gloze.
¶ Before thes thre men, beganne he now
to be in a greuous anguysh & greate he-
uencs of mynde, sayenge full heuy is my
mynde euen in to deathe (so wolde he shew
hym selfe to be very man, and to be like vs
his byethern in all poyntes as concernyng
temptacyons) he wolde verely caste out a
greate and greuous multitude of synnes
from his chosen. wherfore it behoued hym
to be so greuously tormented not only in
body but in mynde. for what is the forme-
thyng of þ body, yf the mynde feale it not?
When he was in this paynfull affliction of
mynde, so that he was nyghe deade (for he
was heuy euen into deathe) he fled vnto
his father, as it was his maner, and is the
maner also of all sayntes, whom because
he wolde call in to his helpe more earnestly
and with more fre spirite at his pleasure,
he wente furthe a lytell farther from thes
thre disciples (although he loued the dea-
ly) he went from them as ye wolde saye a
stones call, & ther he fell doونه flat vpon
therthe and prayed, sayeng/ father yf it be
possible, beate ouer this passion from me,
nevertheles not my wyl, but thyn be done
(for the

sayoure Christe.

(for he made rather his complaynt here be-
fore his father, then desyred his passion to
be turned from hym) for he cam in to this
honour wel wylling/ but with both heuy
and trembling mynde (for that his deathe
was now at hand) no man maye expresse/
here he shewed his father his feruent de-
syre to death and how presently his nature
felt it, wherfore it was shewed hym thus
to be his fathers pleasure, and so was he
well comforted.

¶ When he had thus prayed, that is to say
when he had thus poured furth the feruent
desyres of his herte (thus wounded with
horroure and scare even into deathe) into
his fathers bosome, & that troublelle with
many a deape syghe, with sore sobbyng &
feruent thoughtes, and thus, he stedfastly
consyderynge his fathers wyll on this ma-
ner to require of hym the helth of þe worlde
he toke curage and herte vnto hym selfe &
turned to his disciples. lyke as that man
whose mynde is greuously vexed and tro-
bled can not abyde longe in one place.

And when he cam he founde the all a slepe
where (because Peter had answered hym
more boldly than other) he chalenged him
firste, by name sayenge Simon, not one
houre mayste thou not watche with me?

where is

The passion of our

latter is now I praye the, that bolde spy-
red herte of thine, that was so ready to go
with me even in to death: Awake, awake, &
fall to prayer lest ye fall in to that greuous
temptation, to whiche hangerth nowe ouer
your head, as your spirit is better then al to
bolde, so is you fleshe now all to weake to
endure longe, ye shoulde haue rather prayed
then slepte, yf ye had ben wyle. But so it
behoued them to be taught by theyr owne
felz/ not only how feable is theyr fleshe/
but also howe vnable it is all to gydet to
any goodnes/and that al strenght cometh
of god / not withstandinge at this tyme
take they full lytel heade to theyr maisters
rebuke & challenge. Then turned he agayn
to prayer when he se that in his most deare
cholen and trusty there was no countorte
whiche thyng verely moch more encreased
his heurnes, so; so it behoued hym to suf-
fer affliction on euery syde.

¶ He prayed agayn the same prayer that
he byd before, that is to saye, he layed the
trouble of his mynde in the wyll of his Fa-
ther desyringe his consolation, and from
thence agayne he wente vnto his disciples
whom he founde, lyethowse a slepe as be-
fore, for they could not holde vp theyr eyes
neither they thus blamed myght answer
theyr

Sauoure Christe.

they mayster any thyng at all. Thus a-
gayne receyued he affliction and heauynes
of them, of whom he shoulde haue had con-
solation and counforte. The thyrde tyme
lykewyse he gaue hym selfe to prayer/ and
prayed somewhat longer, for he was all to
tormented and in suche an agony that his
sweat ran downe with bloody dropes in to the
erth. And thus when his agony and heauy-
nes of mynde was greater then he myghte
any longer suffer/ there appered an angell
vnto hym & comforted hym setting doubtes
before his minde effectuously that mer-
uelous wyche sayng helth which he shold
perfourme and finyshe by his passion/ and
also the glorie of his father whiche therof
shold be greatly set forth & spredde a brode:
so that this cōsolation receyued, he rose vp
and returned hym vnto his disciples. And
when they were yet a sleape he sayde vnto
theym after a scornfull maner thus: sleape
now and take your rest, as who shold say,
is there suche tranquillite & peace towarde
vs that ye maye sleape so surely withoute
fear? Oh how insensyble are ye and lyke
stones nothyng fealyng or perceyving all
these thynges which I tolde you before as
concernyng this stormy tempest euen now
at hande: Arise, Arise, now, for ye haue
sleapt.

The passion of our.

Heape ynough, beholde the houre draweth
nyght of the whiche I tolde you. Nowe
the sonne of man shall be betrayed, and be-
taken in to the handes of synners. Arise
and let vs go mete them, he is very nyght
that betrayeth me, Mathew. Marke.

This thyrdd parte conceynerth
his takynge, and what be-
tyde in his
takynge.



Andas verelye knewe this
place of prayer and howe
often tymes Christe with
his disciples went thither
to praye, wherfore he gotte
hym a compaignie with the
seruauntes of the bysshops / scribes / phari-
sais and prestes and they cam thither with
lanterns, spyerbrades, and weapens. Iohn
And he beyng amonge them (Christe yet
comynge on with his disciples) gaue them
whom he broughte with hym this token /
that whom he shoulde kysse that man to be
Christe and warned them, that as sone as
they had taken hym / they shoulde leade hym
hysely & carely / fearynge leaste (as he scene
hym do somtymes before) he shoulde slyppe
awaye from them by his godly powre / &
he hym.

10 **saupoure Chylte.**

De hym selfe, shulde not haue satisfied his
promyse, & so to haue lost his money (here
may ye se howe deape falleth the blynd vn-
godlynes howe bolde she is to do þe thyng
which she knoweth not to lye i her power
whā he was now come (for he went for-
most in the company) anon he stepte forth
vnto his mayster sayenge / haile mayster,
and kysed hym / to whome Chylte sayde /
frend for what entredt camest thou? Oh Ju-
das, betrayest thou the sonne of man with
a kysse? **Mathew / Marke / Luke .** Then
Jesus knowyng all thynges that were to
come vpon hym / and now the houre to be
come to suffer them / went forth to mete
these men whiche cam to take hym sayeng
to them / whom seke ye? they answered /
Jesus of Nazareth, & he sayd, I am, which
worde when they hearde / anon both Ju-
das the betrayer then standyng by with al
his company wer bozne backward & fell
downe to the groude, by the which thyng
the godhed of Chylte was sufficiently de-
clared to Judas / to his cōpany / to the my-
nsters of þe ierwes / and to his disciples / yf
they hertes could haue prepued þe thyng
which they both felte and saw (this bright
lyghtenyng of his godhed cast fureth amō
ges the, by which he declared ryght clearly
hym selfe

The passion of our
hym selfe to put his lyfe wyllyngly i thei
handes) and that no man myght haue ta-
ken it from hym agaynst his wyl. Then
he asked them agayne whom they sought
and to them sayenge we seeke Jesus of Na-
zareth he answered agayne i hebrewe, say-
enge I tolde you that I am / wherefore if ye
seeke me / let these my Disciples go thei
wapes / whiche thyng he obteyned of his
enemyes / but more thorough his power
then by thei good wyl. And thus he be-
trayed his saynges which he before to his
father sayd / I haue not losse one of them
whom thou gauest me, for he wolde keape
them bodely also / Johan. Then they that
were come thither with thei mayster, co-
nsyderinge what was lyke to fall / sayde to
hym, master, shal we Smyte them with the
swerde? for that, & thei master had sayd
before as concerning the swerde to be ne-
cessary that all thei money, thei meate,
ye thei very cotes oughte to be chaunged
for swerdes, signyfying the greate power
and vyolente handes of thei enemyes to
come: thei lyke, as yet, carnall men, ga-
therd of these his saynges that they might
seye or vse the swerde wherefore euen then
sayd thei master, lo here are two swerdes /
but thei master neyther wolde ne mente

any

Sanctour Christe.

any suche defence, not withstandinge yet
here at this tyme, before he could answer
and shewe them his mynde as touchynge
this colesynge of swerdes for they other ne
cessaries. Simon Peter, which pretended
to love his master more ferventlye then
other/hauing then one of these two swer-
des, had drawne it and smote of the ryght
eare of one called Malchus the Bishops
servant. And anon they master sayde/
holde your hands, and thou Peter, put up
thy swerde/knoweste not the prouerbe sa-
ien of the law/ that who so euer blyeth the
swerde without the commaundement of
god muste perishe by the swerde? yf I lu-
sted not to offer my selfe wyllinglye vnto
my passio/doubtest thou to be i my power
to obtayn of my father for my help twelue
legions of angels? Wylt not thou that I
drynke this cuppe whiche my father hath
fylled and myngled for me, to suffer those
thyngs which he had decreed to be sufferde
of me? how shulde els the scripture be ful-
fylled prophesye of me to suffer these
thynges. Mathew/Marke/Luke/Iohn.
And anon he toke the eare of this maymed
man and restored it to hym/ declarynge a-
gayne playnly by this myghty miracle his
godhed/& also gpyng an excellēt example
to do

The passion of our
to do good euen to our enemies / Luke.
Then turned he hym selfe to the company
of his aduersaries (amonge whom was
there the ouermost of the prestes as the ru-
lers & the chiefe heades of the temple with
many other prestes) sayeng vnto them, ye
are come forth hyther with swerdes, and
battes to take me as though ye cam to ta-
ke a thefe, ye needed not thus strongly to
haue come to take me I saie and taughte
dayly in the temple openly / ye seynge / and
beryng me wherfore layed ye not handes
vpon me then? verely ye wolde haue done
it often tymes before this / but who then
helde you? wherfore se that ye knowlege
that ye confesse me now to haue come wyl-
lyngly in to your handes / that y scripture
myght be fulfilled / or elles I coulde now
be as sure from you as I was in the tem-
ple / but this is that same your houre, and
the power of darkenes, now pleaseth it my
father to betake me to the prince of darke-
nes whiche leadeth you and to you which
are his souldyers to fyghte on his syde / my
fathers commaundemēt I obey wyllynglye
and gladly, that the worlde myght se how
truly I loue hym and that the scriptures
shoulde be fulfilled. Then all his Disciples
forsoke hym and fled / Mathew / Marke /
Luke.

Sauour Christe.

Luke. Then the sergeauntes, the officers and seruantes of the Jewes toke Jesus and bounde hym, and led hym fyrste vnto Annas, for he was father in lawe to Cayphas whiche was byshop for that yere, & Cayphas was he that counceild the iewes sayeng. It is expedient that one man dye for the people. Johan. Also ther was then a certeyn yong Spyngolde that folowed Christ decked vpo his bare with fyne cloth of raynes, whiche yonge ladde, the other boyes that came with them begane to set holde vpon, but he fled a waye naked from them, his clothe of raynes lefte behynde hym, for thus al alone wolde they master suffer for his chosen, so that he wolde not suffer, not only any of his Disciples to be taken, but broughte so to passe also, that this yonge man what so euer he was (sayeng that he folowed hym) shulde not come in to theyr handes.

This fourth parte contayneth what was sayde and done before the byshop Cayphas, and Peters denienge.

Ethermore, when it was so þ Cayphas was byshop, Annas sente Jesus thus bounde vnto hym. Johan. In the
S. y. meane

The passion of ope

meane reason Peter taking herte agayne
to hym selfe with a nother of his disciples
followed they; maister al a farr, this other
disciple was well be knowen with the bu
ssope/wherefore he was so bolde as to en
tre in to the Bylshops court with Jesus,
Peter abydyng syl withoute the doze,
then this other disciple wente and desyred
the woman that kepte the doze that Peter
myghte come in/and she saynge Peter sy
tyng agaynde the lyghte (for the bylans
hadde made a grete fyre/ beneth in the
myddes of the hall where they sate to gy
ther with them; and some stode aboute it
warminge theym, for it was sumwhat
colde, and Peter was with theym/ warr
myng hym, for he desyred moche to se the
ende) this woman that kepte the doze be
holpyng hym earnestly, sayde vnto hym.
Arte not thou also one of this mans Disci
ples? Thou were with Jesus of Galilee/
he answered by and by sayeng. I am not/
I knowe not this man/ I wote not what
thou sayest. *Mat. 26. 71. Luke 22. 68. Iohn.*
¶ After this he went forth into the entre/
and the koke retre/ *Mathe.* But this as
permytted hym nothyng at all. Also there
hadde spied hym agayne a nother mayden
whiche sayde vnto hym amonge them all.

And this

Thyroue Christe.

And this man was with Iesus of Nazareth, he denyed it againe. ye and that with an othe. **Exatredo / Marke.** So ferre was his heart gone that was so redy to die with his master, for so must men slide and fall that truste more to theyr owne strenghte & and powre then to Christes wordes, and yet was he bolder then any of the other.

In the meane season / the bisshoppe asked Iesus of his Disciples and of his doctrine and wherefore he was so bolde to gather Disciples to hym / what newe doctrine he taughte theym, and what thyng he went aboute, to whom Christe answered. I have spoken openly to the worlde / tho thynges whiche I taughte in the synagoges / & I taughte in the temple wher al the Jewes came to gydder wherefore as for the doctrine ye may it well knowe, not to be leditionous nor derogatye goddes law / as ye couet it to be founde / call hyther any wytnes not one or other but as many as herde me and aske them whiche herde me what I spoke to them / so, they know what I both sayde and taughte, for I know well ye wold not beleue me yf I shulde testifie of my selfe / When Christe hadde spoken these wordes / with so softe sobernes and greate graunte withstandinge yet one of the bisshops

The passion of our
seruantes, rhynkyng to do his mayster a
pleasure gaue Ihesus a blowe of theare /
sayng, thus answerest thou my lord the
Bysshop? whom Chyrlie answered agayn
meakly. yf I haue spoken any hurte by
hym, testify therof, and yf I speke well/
wherefore do ye smyte me? John. But now
because thoure was come to herin Chyrlie
sholde sanctify his chosen by his passion &
with payns vnspeccable, neither the sayng
of the trouth nor his innocēce, nor yet his
meke modesty were it neuer so great could
helpe hym. For sathan his aduersary had
so set them a fyer and in suche a fyer that
even lyke bad dogges they ranne al vpon
hym, and the more cruelly and shamfullye
that any man coulde tormente hym, & spit
fully entrete hym, the better he was there
allowed and comended of the bysshoppe /
and for that he behaued hym selfe so meak
ly / so modestly / and so getly, the more they
scorned hym / spyttyng in his amiable face
and buffetynge hym, some of them in the
necke and some on his cheakes.

Then musseled they hym & bobbed hym
in the face al kynge hym; who smote the
laste? who shall smyte the nexte? For thou
makest thy selfe a prophet with other gre
uous and ignomynious blasphemies they
assayled

saupour Chylle.

assayled hym, then was he betwixt amonge
the very madde dogges, and amonge the
boyloys bulles of babilon, then was he a-
monge the roynge Lunatyke lyons, & vn-
merciful wyrcornes of whome it is written
in the .xxij. psalme. Then herde he the reuy-
lyngs, & rebukes of many men, as syngeth
Dauid in the .xxii. psalme. Then felte he
his enemyes excedynge in nomb;e the hea-
res of his heade as syngeth the .lxx. psalme
But Peter whan he was gone forth in to
thentire after his fyrste denyng, and there
in thentire had denyed hym agayne, nothi-
ng remembryng the crowng of the koe-
he cometh me backe agayne vnto þe fyrst, &
there he stode warminge hym with other
men / which sayde vnto hym. Art thou not
one of his disciples? and one of them sayde
styll vnto hym / euen thou art one of them
and Peter denyed it sayng I tel the (man)
I am not. Luke / Johan. And within an
hour after they þe stode by hym / came nere
sayeng / surely thou arte one of them euen
thou very tongue betwixt þe / for thou arte
a Galilen. And one of þe Bishops seruants
kynsman vnto hym whose ryght care he
smote of sayde vnto hym, dyd not I se the
in the gardyn with hym? than began he to
banne to wary / and to forswere hym selfe

The passion of our

first that he neuer knewe the man, and by
and by whyles he was speakeinge þe hocke
etwixt the secunde tyme. Marke. Mat-
the. Luke. Johan. And his mayster whiche
then was holden of the bilens and vexed
with contrinual rebukes/and scourgyngs
turned hym and behelde Peter/ Luke.

Upon this he remembred his maysters wor-
des telling hym before, þe before the hocke
that crow sayde thou shalt deny me thre tyme
wherefore (as he myghte wel be) he beinge
to be ashamed of hym selfe and smitten with
repentaunce vnable to be exprest that he
had nowe so ofte denyed his mayster/ and
saup out, he both hearynge and seying hym
with whom he promysed so manfully and
more so deuoutlye to go euen into deathe,
went forth & wepte full bytterly/ Marke.
Luke. Then knewe he howe tolpe-
the hardelie and with howe craied a con-
fidence he promysed hym so arrogantly to
do that, that his mayster denyed hym to do
Of this his owne fall without doubte/ he
had a greate experience of hym selfe,

euer after to knowe hym selfe

more modestly & soberly :

and to bare his bro-

thers syndynges & tender theyr falles more
mercifully.

In this

Sauour Christe.

In this fyfte parte are contayned
what were concluded in the
councell of the Jewes
and the wretched
ende of Judas.

The daye nowe spronge: there
came to gyder the elders of the
folke, the chiefe prests and the
scribes into the Bilshops palace
and brough: Christe in to a-
monge them. This ouermoste of the prests
with the elders and hoole councell sought
for some false testimony & wytnes agaynst
Jesus that they myght put hym to deathe
but they coulde not fynde anye thyng as
myghte done or sayde of hym / his doctrine
was so treue and his lyfe so pure. At laste
after muche inquisition there stepte forth
two false witneses asswynginge, that they
herde hym saye these wordes. I maye de-
stroye the temple of god, and in thre dayes
buyld it vp agayne. And when these te-
symonies lyke as of other thynges could
not be founde lawfull to put hym to deathe
yscariote bene he had so sayde / then stert vp
in the myddes of theym one of the chiefe
prestes couetyng to haue trapped hym in
his owne answer saing. Answerest thou

S. v.

nothyng.

The passion of our
nothing unto thy accusation and thynges
layed to thy charge? thyngest thou these
thynges to be layed agaynst the in vayne?
Jesus then helde his peace (for what
shulde he haue sayde to suche testimonyes
whiche even his enemies coulde not receiue
as lawfully) wherefore, the Bisshop then
began to speke to hym thus . I aduere the
by the lypynge god ꝑ thou tellest vs whe-
ther thou be that holy anointed the sonne
of the praysed god . Then Christe / lest it
shulde be sene hym selfe to beare but small
reuerence to his father in whose name he
was thus sorely cōtured, or to feare them
so that now bounde / he durste not confesse
that thyng whiche before he beyng at ly-
berte professed and knowledged so openly
and so ofte, answered them / Mat. Marke
Luke. yf I shulde tell you the truthe /
yet shall ye not beleue me / & I shulde aske
you any thyng yet wyll ye not answer
me rightly, nor yet let me go / Luke. where-
fore I thinke it best to holde my tongue, as
I haue begone to do / but because ye shall
knowe that I honoꝝ the father by whose
name ye aduere me / and that I so feare ye
not / but I dare tell you the trouth , I an-
swere and knowledge vnto you that thou
Bisshop haste hit the nape on the heade &
sayde

· fauour Chylde .

sayde that, that true is / but yet nott for all
this shall ye neuer the more beleue it , but
ye shal se me (whome ye despise, as but one
of the sonnes of Adam and so entēde ye to
put me to death) sittynge on the right hand
of god / that is to saye, equall with hym in
powder to cōmaunde & to gouerne all men
ye shall se me at laste cōmyng agayne in
the cloudes from aboue to iudge bothe me
lyuyng and them that at now deade , this
gloire shal I receyue of my father in short
space sone after ye haue put me to death /
from this day shal ye not se me other wyse
then sittynge on the ryghte hande of god
trumphynge in a gloriouse estate & power
almighty ouer all men / whiche thyng I
haue tolde you before this . Then con-
cluded they all . Ergo arte thou euen the
sonne of god / Iesus answered, ye saye so,
and so I am.

¶ Then began þe Bilhope to rage and to
rende his clothes sayenge lo, he hath spo-
ken blasphemye / wherfore then neede ye
any farther wytnes ? lo, your selues haue
herde nowe a greuous blasphemye / what
thynke ye ? They all answered sayeng / he
is gilty death / Mathew / Marke / Luke.
These thynges were done in the councell
whiche all þe chiefe of the prestes, the elders,
and scribes

The passion of our

and scribes bride selpe in the mornyng to
condemne Christe to deeth, and of this they
armed theyr selues and toke courage to ac-
cuse hym before the chiefe gouernour / and
iudge called Pilate / Barabbes / Barabbes.
Besydes this / seynge that it perteyneth to
chystox to se what ende Judas made, that
betrayer, I shall here put to his departyn-
ge / when Judas se his mayster was lykly
to be condemned to deathe, then beganne
he to repente hym, then heuenes touched
his herte and constrayned hym to beate a-
gayn to the prestes & thelders these thyre
peases of syluer for the whiche he solde hym
sayenge, I haue synned in betraynge this
innocent bloude, whiche answered hym
sayeng, what is that to vs? care thou ther
fore, for we care not, so lyght regarded they
þ they had bought that innocent bloude, &
deliuered hym to death. Suche is the po-
pe holynes and fained rightwysnes of hy-
pocrites. And Judas threw downe þ mo-
ny and went his way, and hunge hym self
with an halter, and he brast in the myddes
and al his bowelles fell out whiche thyng
was spred ouer all Ierusalem. Then toke
the chiefe prestes that mony sayenge, it is
not lawfull to put this mony in to our of-
fryng boxe for bloude was bought & shoulde
therwith

Shypoure Christe.

forthwith. There was a meruelous religion
they shamed not, ne feared to speke thyn-
nocent bloude, but the price therof, durste
they not myngle with theyr other monye/
that was offered to them, thus do hipocri-
tes strayne oute a gnatte & swallowe ouer
a camell / wherfore these vntowarde, and
ouerwhart religious men caste theyr fro-
warde heades to gyder and bought a felde
of a docter with þ mony to burye in straie-
gers, and for this cause the felde was cal-
led i theyr mother tongue Takaldema whi-
che is to saye the bloody felde / then was ful-
filled the prophesy of sachie whiche pro-
phesied that this man shuld geue thyrtye
pence, the whiche mony shulde be the pryce
of a man bought and solde amonge them
boughte of one of the Israelytes whiche
was had in reputacyon, they shulde geue
this mony for the docters felde as þ lord
had ordeyned it. A meruelous thyng that
Christe wolde be solde of so deare beloued
a disciple, also it was not without a greas
mysterie that for the same price and for the
same mony Christe was solde, this felde
was bought to burye in the straungers or
mayfaryng men. For the very true rest and
tranquillite of our consciences is boughte
and procured as thorough Christes deathe
whiche

The passion of our
whiche are here straungers goynge to the
very heuenly cite of Iherusalem that is to
saye to a perpetuall peace and reaste, wher
fore it was well worthy that this texte of
the prophete be name shulde be here reme
mbered/nowe let vs prosecute the story of the
passion.

In this sytte parte are conteyned
what were done in the synne
inquisition before Pilate,
and afterwarde so
before Herode.

After this, whan the iewes thought
them selfe well and sufficiently in
structe to accuse Christe. The multitude
rose vp from the councell & presented hym
vnto Pilate/Luke. For they wolde not en
ter in to theyr synne house, or iudgement
hall lest they shulde haue polluted theyr
selues: for this holy hypocrites & false pha
riseis shulde celebrate and keape holy their
passe over daye on the morowe: here may
ye se how scrupulous was theyr vngodly
holynes / wherfore Pilate wente for the
vnto them as kynge theym wherfore they
accused this man/and they answered/yf he
were not a malefactor we had not in any
wyse deliuered hym vnto y, with y whiche
answere

Sauoure Christe.

and were so proude spoken Pilate was somewhat offended and bad them procede with hym as they had begonne, & to iudge hym after theyr owne lawes / and they denyed that it was lawfull for them to slaye any man. And thus was it ordeined of god that Christe shoulde be crucified of the Gentiles as he ofte tymes befoze tolde it vnto his disciples / Johan. Then beganne they to accuse Christe agayne that he had made seditions among þe people thozugh his doctrine whiche they were aboute to make appere dampnable & sedicouse sayeng that he forbodde tribute to be gyuen to Theemperour, and at last they sayde that Christe made hym selfe a kynge, by which sayengs they trusted to condempne him of treason / Luke. Wherfoze Pilate the iudge asked hym now standynge befoze hym, whether he were the kynge of Jewes? for this matter, he thought perteyned vnto his charge which was then there deputed to gouerne vnder Theemperour. But as touchyng his doctrine (as a thyng nothyng derogating Theemperours power) he toke no greates heede therof neyther was he muche inquisitive / Mathew / Marke / Luke. Then Iesus asked hym / howe come it in to your mynde to demaunde of me this question?

come

The passion of our
come it of your selfe or haue ye herde it of
any other man? for Christ wolde be sene
(as he was in betye deade) so farre and so
pure from al affection or desyre of any erth
ly kyngedome / that no man shulde it su
spect in hym: wherupon euen Pilate his
selfe as swetynge hym to haue not suspec
ted any suche thyng in hym sayde: as for
me, I am a Romaine, nothyng learned in
your lawes & propheis; I know not how,
and in what maner your Kyngge Herodias
sholdr come; and as for me I cannot per
ceyue any token of a kynges estate in the,
thyng owne nacpon and the bishoppes be
haued the tyme me; and they are the men
that accuse the of this thyng; what haue
thou done? Then answered Iesus, my
kyngdome is not of this worlde, or elies I
myghte haue my seruantes to defende me,
and thus he confessed him selfe to be kyng
of heuen puttyng also Pilate out of doubt
he needed nothyng to feare hym for his
kyngdom which he gouerned, of the which
kyngdome the Jewes accused him. John.
of this not withstanding Pilate per
ceyving hym to be a kyng concluded say
enge, ergo thou art a kyng. whom Iesus
answered sayenge. Thou hast sayde the
trouthe. **Mathe. 26. 63. Luke. 23. 3.**

And

Sauyout Childe.

And Jesus shewing the cause why he confessed this thyng sayde that he was borne vnto it, & for this cause was he come in to the world to redde the trouble, so y^e here he declared hym selfe to be all onely bothe kyng & sauour of al the chosen, & because that the chosen only beleue this verely, he added sayeng every man y^e is of the trouthe hereth my voyce / **Johⁿ.** Then Pilate, perceyving hym to be vngilty of any treaso as concernyng Theperours maiesty whose depute he was there, went forthe vnto the Jewes affirmynge agayne that he coulde fynde no maner a cause worthy deth in the man / **Luke / Johan.** Upon this the chiefe of the prestes stepte in, layeng sore agaynst hym accusyng hym that he shulde make a sedition amonge the people teachyng and prechyng throughe out all tury begynnyng at Galyle. And Pilate herynge the mynde Galile, anon asked hym yf he were of Galyle, & as sone as he herde that he perteyned to Herodes iurisdiction. He sent hym to Herode whiche was then at Ierusalem wherof herode was not a lytell glade / for he was ofte before greatly desyrous to se hym, and when he came before hym, he asked hym many thyngs. But Jesus answered hym nothyng, although yet the over-

h.

most of

The passion of our
moſte of the preſtes and ſcribes ſtoode there
agaynſt hym accuſynge hym ſylly & ſhar-
ply, when Jeſus reputynge Herode as a
dogge or a ſwyne vnwoorthy his wordes /
wolde nothyng anſwere hym (perauenture
he asked hym nothyng concernynge the
glory of god) Herode deſpiſed hym and the
companye alſo with hym / wherefore they
ſcorned hym & brought hym backe agayne
in a whyte cote to Pilate, & for this cauſe
Herode and Pilate, were made frendes
agayne, whiche before were at oddes, and
thus came the kynges of therthe to gyder
agreyng to conſpire agaynſte the lord &
his anoynted / psalme the ſeconde.

¶ This ſenenthe parte contayneth the
other inquisition of the iudge,
his counsell to let hym go
& how he was ſcourged.
Then Jeſus was broughte agayne to
Pilate, then he called agayne to gy-
der to hym the chiefe of the preſtes &
the ſeculer heades of the people, ſayng ney-
ther I nor Herode can fynde any cauſe of
dethe in this man / and ſo he wolde haue
corrected hym a lytel to ſatysfie theyr myn-
des and let hym haue gone / Luke. But then
beganne the hyghe preſtes to accuſe Jeſus
of many

sauiour Christe.

of many thynges, and he wolde answer
them nothyng no: yet Pilate whē he had
hym answered to theyr accusations, in so
moche y Pilate merueiled greatly at hym/
Mathew/Marke. Then were they went
in the feaste of Passage to gyue one of the
presoners to the people to be delyned, and
Pilate had in his custody an crante these
called Barrabas takē with the authors of
sedition, and makers of a greate fray whi-
che also cōmytted murder in the fraye/ this
man as one that was odious vnto y peo-
ple, he coupled, and matched with Iesus/
and whan the folke after the vse and yea-
ly custome asked one of the prisoners to
be gyuen them, he asked thē whether they
wolde haue Barrabas let go and delyned
them, or Iesus the Kyng of the Jewes
whiche is called the anoynted/ Mathew/
Marke/Luke/Iohan. For he knew it ful
wel that they betrayed and betoke hym to
hym of enuy and malyce, then the chye of
the prestes, and the senyors perswaded the
folke to aske Barrabas/ Mathew/ Mar-
ke. Then the comen people asked Pilate
askyng thē whether of these twayne they
wolde haue) crynge al with one voyce, let
vs haue Barrabas/ Mathew Marke/Lu-
ke/Iohā. After this Pilate askyng them

v.ij.

what

The passion of our

What shall be done with this man Jesus/
whiche is called the kynge of Jewes? and
they cryed oute agayne crucifie hym. To
whom Pilate answered what hurte hath
he done? & then they cryed out more beche-
mently crucifie hym. *Mathe. Marke.*

Then he, seynge þ by this waies he could
not haue his purpose, turned hym to a no-
ther waye whiche he had conceyued with
hym selfe before sayeng I fynde nothyng
worthy dethe in this man wherfore I wyl
chastise hym, & so let hym go. *Luke.* And the
caused he Jesus to be whipped & scourged
then the vilens of þ Jewes toke & led hym
in to the courte house & gadered all þ com-
pany aboute hym/ they put of his clothes
and clothed hym with a redde robe & wore-
the a garlande of thornes aboute his head
they gaue hym a reede in his ryghthande,
and the made they hurtesly before hym moc-
kyng hym and salutyng hym sayenge, al
hail ye kynge of the Jewes, & they boffet-
ted hym on the cheake, & when they hadde
spytte in his face, they toke the reede and
smote hym vpon the heade. *Mathe. Marke.*
Johan. Thus Pilate broughte forth
Christ to þ Jewes all to whipped, crowned
with thornes, bespitted, beten, & scourged,
supposinge through such a carefull & pety-
ous state

Sauour Christe.

oul state & condition of hym to haue swa-
ged & mytigated they? malycious hatred
agaynst hym sayenge lo, I haue broughte
hym here forth vnto you that ye shuld kno-
we that I fynde no cause gylty in hym.
¶ Then came Iesus forth amonge them
bearynge a crowne of thorne & had a redde
paule or mantel vpon hym, & Pilate sayde
vnto them beholde, this is the man. Then
the bisshops & they? mynystres beholdyng
hym cryed oute crucifie hym, crucifie hym.
To whome the iudge sayde. Take hym
your selfe and crucifie hym, for as for me I
fynde no cause of deth in hym. Then sayde
the Jewes agayne, we haue a law & after
our law he ought to dye, for he made hym
selfe s^{on}ne of god, when Pilate herde s^{on}ne
he began to be more a feard for Iesus sake
least pauertie he shulde haue preterred any
such thing / wherby it shold not haue latne
in his power to haue deliuerd hym, wher-
fore he returned in to the iudgmēt hal say-
enge vnto Christe / of whence arte thou?
and Iesus wolde nothyng answer hym,
for he had testified the trouth oftē ynough
before confessyng hym selfe to be Christe
and kynge also, but so that his kyngdome
was not of this worlde / wherfore Pilate
needed not to haue feared as concernyng

The passion of our
ony mynistringe or hurte towards them-
perours power and so to haue ony cause
to geue sentence agaynst hym / wherfore
pilate displeased that he wolde not an-
swere hym sayde, wherfore speakest thou
not to me? knowest thou not that it lyeth
in my power to crucifye the, or to deliuer
the? Then because pilate toke so moche
vpon hym vsurping that which turned in
to the contempte of god, of whom it was
destyned by his godly secreete councell vna-
ble to be vndone that Christe at this tyme
shoulde be betrayed & left vnto the power
of decknes (or elles no man myghte haue
done any thyng agaynst hym) corrected
the iudges sayenge on this maner, thou
shouldest haue no power agaynst or vpon
me onlesse it were gyven the from aboue,
now for as moche as thou art here iudge,
and ruler, (the power of iugemente ouer
me gyven the of god) thy synne is not so
greate as theys whiche deliuerd me vnto
the moued onely of hatred without any
lawfull authoryte: nowe of this pilate
sought wayes to deliuer hym: but he wold
crepe sayenge yf thou deliuerst this man,
then art thou not themperours frende, for
who so euer maketh hym kynge? sayeth a-
gaynst themperour. John. Then instated
they

saupour Christe.

they more vehemently with greate noyse
askyng to obteyn hym to be crucified / and
the importune askyng out cryenges of
them and myscheuous perswasions of the
bysshops at laste obteyned theyr deuelyshe
purpose.

This eyght parte conteyneth the condem-
nation of Iesus and his ledynge forth to
the crosse. Here Pilate was ouercom-
with þe wycked importunite of
the byssshops whiche per-
swaded all to theyr
deadly purpose.



When Pilate herde these wo-
rdes he brought forth Iesus
a late & done in iudgemente
in a place called Lythostro-
tos and in Ebrie it is cal-
led Gabbatha because it synynyfeth an
higgher place, it was then fryday, the day
next before Easterne or theyr passe ouer
day, in the which day they preparyd thyng-
es requyred for þe day and it was almoste
the sixth houre. Johan. That is to saye,
aboute the ende of the seconde parte of the
day, which seconde parte begynneth with
them at nyne of the clocke in the mornynge
contynuyng to twelue and is called with
them

¶.iiij.

The passion of our
thyr in the thyrde houre, and the space from
none to thre they call the .vi. houre, from
thre to syxe after none they call the nynthe
houre, thus deuyded they our .xii. hours of
the day in to thre fowr hours: begynnynge
at syxe of the clocke in the moornyng conti-
nuyng to syxe at nyght, and they naturall
day begynneth at syxe of the clocke at nyght,
and cōtynueth vnto the same houre againe
as it is wryten in the fyrst chapyter of Gen.
And so of the euenyng and moornyng was
made one day. The euenyng begennynge
at syxe at nyght cōtynuyng to syx in the
moornyng deuyded in to fowr watches:
euerie watche contaynynge thre of our
hours the moornyng begynnynge at syxe/
cōtynuyng to syxe at nyght deuyded in
to fowr portions, euerie portion or parte
contaynynge thre of our hours, as. viij. viij.
ix. before none they call the fyrst houre and
fyrst portion of the moornyng &c. And Marke
wryteth that Iesus was crucified in the syxt
houre that is to say in the later ende of this
seconde parte aboure twelue they nayled
hym to the crosse and so lyfted hym vp there
to hange all the syxe and nynthe hours fo-
llovyng that is to saye, from twelue tyll
syxe of the clocke at nyght.

¶ Then Pilate sitting as iudge, his wife
sente

saupour Chyrlle.

saute unto hym sayenge: meele not wit
this man/for I haue this daye suffred ma
nye thynges in my scape for hym, (for so
wolde god put Pilate in mynde of his of
fice) Mathew. Then sayd he to the iewes.
Beholde here is your kynge, as who shold
say, ye say that this man shold haue made
hym selfe your kynge, now may ye well se
how farre vnylike he is your sayengs. And
then they cryed, awaye, awaye with hym,
crucifie him. Then sayde Pilate as mockig
them/ Shall I crucifie your kynge? but they
stode steepe agaynst hym sayeng, we haue
no kynge but Theemperour. To this poynt
they furpe carped them that they bitterly
denyed all to gyder Christys kyngdome whi
che all the nacion looked / and tarped for so
feruently / Iohan.

¶ Then Pilate seyng he coulde not pre
nuple, but that it wold turne hym to more
busynes to haue let him go, went and was
shed his handes before the people sayeng /
I am innocēt frō the bloude of this ryght
wyle man, take ye hede to your charge, the
answerd all þe people sayeng, his bloude be
vpon vs & vpon our chyldre / Mat. The dyd
Pilate gyue sentence accordyng to theyr
askyng and let them haue Barrabas and
delyuered them Iesus at theyr plesure to

H. v.

crucifie

The passion of our
crucified hym, whom they strypte out of his
red robe & dyd agayne vpon hym his owne
clothes and led hym awaye to be crucified
Mathew / Marke / Luke / Johan. Then
Jesus iudged to deeth went his waye bea-
ryng his crosse towarde the place, whiche
was called Caluaria / but in that Ebzue
tongue whiche they spoke at þe tyme whiche
the speache sauorde moche of the Chalday
tongue it was called Golgatha / Johan.
And as he went / they ouer toke one Si-
mon of Cyren father to Alexander and Ru-
fus, comyng from the felde, and they layed
the crosse vpon his necke to bere it after Je-
sus, whiche thyng (it is to suppose) they
dyd because that Jesus for feableness was
not able to bere so heuy a tre / Mathew /
Marke / and Luke.

¶ There many of þe comen people folowed
hym with many women waylyng and la-
mentyng his heuy chaunce / and sorowfull
state, for the loue & seruyce that many men
yet boze vnto hym selfe not a waye from
euery mans herte / but vnto these careful
folke he turned hym selfe backe sayenge /
oh daughters of Ierusalem wepe not for
me, but for your owne selfe & for your chyl-
dren / for the dayes shall come in the which
it shall be sayde blessed are the baren & the
wombes

Sauour Christe.

Wombes whiche haue not conceyued, and
the brests whiche haue not giuen any souke
then shall they begynne to saye to þe moun-
taynes, fall ye downe vpon vs, and to the
hilles, couer vs / in these wordes he prophe-
tyed to them the myserable calamyte of þe
besegynge of Ierusalem by the Romans
and murder to come vpon them in which
they shoulde feele and knowe at laste what
they prayed for the selues when they sayde
his blode fall vpon vs and vpon our chyl-
dren, and he added thereto, for yf they thus
do to the greaue and moste tre, what then
shall be come (thynke ye) of the dye baren
bloke, by whiche sayenge he ment this, yf
they wolde (god sufferynge it) thus cruelly
entreate hym beyng an innocent and iust
man lyke the moste and frutfull tre (as it
standeth in the fyrste psalme) muche more
cruelly shall god suffice the vnfrutfull nati-
on of the Jewes to be handled whiche are
but dye baren blockes. There were two
other malefactors led forth with him to be
crucified also / Luke. And after þe they came
to the place, called Caluaria, they gaue Je-
sus to drinke vnaigre myngled with Gal
but whē he had tasted it, he wolde not drin-
ke therof / Mathew, Marke / Luke / Iohn.
And there they crucified him with the two
thetes

The passion of our.

theses, one on his ryght hande & the other
of his lefte hande, where this prophecy of
Esaie in the .liij. chappre was fulfilled,
and he was reputed among the mystrers.
Mathew. Marke Luke. and Iohn. Then
sayde Iesus, Father forgyue them for they
knowe not what they do. Luke.

¶ Here Pilate set vp a tytle vpon y^e crosse
in Ebrue. Syche. and Laryne. conteynyng
these wordes Iesus of Nazareth y^e kynge
of iewes. Mathew. Marke. Luke. Iohn.
But when y^e Iewes had red this title (for
the place was nyghe Ierusalem) the bys-
shops required Pilate to write that Iesus
shoulde say these wordes, I am kynge of the
Iewes, and not that he was y^e very kynge
of Iewes, but Pilate gouerned and led of
goddes ordinaunce coulde not chaunge the
tytle whiche without doubt conteyned the
very gospell of Christe by y^e which he was
preached and publessed vndoubted to be
the veray selfe same kynge called Messias
sent vnto the Iewes, and thus in the mid-
des of his deathe he beganne to be exalted
and to enioye his kyngdome.

¶ This mynth parte cōteyneth what
was done. Christe hangynge
noly vpon the Crosse.

Then

saupour Christe.



Then these vylens / When they
had crucified Jesus. iiii. of the
toke his clothes makynge four
partes of the, that eche of the
might haue a pease, and as for
his knytte cote which was without seme /
because it coulde not wel be cut, they casted
dyce for it that the. xxij. psalme myghte be
fulfylled. They deuyned my clothes to the
selues, and vpon my other garnemēt they
threw dyce. And all this dyd the vilen soul-
diers which sate there and kepte Jesus.
Mathew / Marke / Luke / Iohan.

Then stode there by the crosse of Jesus,
his mother / and his mothers syster / and
Marpe Magdalen, and when Jesus se
his mother and his disciple, whō he loued
standynge by hym, he sayde vnto his mo-
ther Woman beholde thy sonne, & so after
warde sayde he vnto his disciple / beholde
thy mother, & from that houre he toke the
charge of her / his maner was at all tymes
to call her woman, because he was moche
more excellent and godly then was she the
which bore hym, but yet wolde he not for-
gette the duty & office of the sonne toward
his mother. Of this may the men that lye
on theyr beddes lerne to not forget
theyr chyldren wyues. etcetera.

There

The passion of our

There stode the people gasping vpon hym
and y^e goetts forby reupled hym, wagginge
theyr heades at hym sayeng, arte thou he
that destroyed the temple and buyldeste it
up agayne in thre dayes? saue thy selfe. yf
thou be the sonne of god come downe from
the crosse, lyke wise the ouermost of the pie
stes which the scribes and seigneours scoo
npunge hym sayde among them selues. He
hathe saued other men, but hym selfe he
may not saue. yf he be the kynge of Israel
let hym now come downe from the crosse,
and we wyll beleue in hym, he trusted in
god let hym now deliuer hym yf he set
any thyng by hym, also the soldyers moc
ked hym. Luke. Besydes al this one of the
theues, that hanged by hym casted these
opprobries, & blasphemys in to his tethe
sayeng yf thou be Christ saue thy selfe and
vs also (for so behoued it hym to be blasphe
med of all maner of folke) but the other
theue answered and blamed his felowe say
enge, & feared thou not god beyng in lyke
damnacion with other? as for vs we suffer
worthely, for we haue deserued this death
but as for this man is an innocent, & then
he sayde vnto Jesus. Forde remembre me
when thou shalt come in to thy kyngdom
And Jesus answered hym verely verely I
saye

Salvour Christe.

saye vnto the, this daye shalt thou be with
me in paradise partaker of my glory / whi-
les all these thynges were a doyng, the
syxte houre (which is the thyrde porcion of
the daye contaynyng these our thre houres
i. ii. iii. drew fast to an ende / and great dar-
kenes was rysen ouer al the earth vntyl the
nynthe houre, that is the laste parte of the
daye whiche contayneth these thre of our
houres foure fyue syxe. Iesus cried with
a lowde and stronge voyce sayenge. **Ely /**
Ely, Lama / Sabathany / whiche is as
moche to saye as. **My god, My god, wher**
fore hast thou forsaken me? And then some
of the standers by hearynge this, sayde.
This man calleth **Helias**, and some sayde
holde your peace, let vs se whether **Helias**
shall come & deliuer hym / **Math. Marke.**
After this Iesus knowynge that all thynges
sholde be now ended and that the scrip-
ture sholde be fulfilled in all thynges as
concernynge the prophesynges of his pas-
sion sayde. I am a thyrste / then was there
a vessel brought hym full of vynaigre / **Jo-**
han. And they fylled a sponge with this vi-
naigre and hysope, and put it vpon a reede
and lyfted it vp to his mouthe / **Mathew /**
Marke / Johan. When Iesus then hadde
taken the vynaigre / he sayde. **It is done.**

For now

The passion of our

Jesus whiche had he broughte all thynges to
an ende which were propheted of his death
Johan. And when Jesus hadde cried with
so myghty a lowde voice, he sayde father, I
comyt my spyte into thy handes / Luke.

And when he had sayde these wordes, he
smpte downe his heade & let go his breath
And lo, the beile of the temple was cut in
two partes from the rose to the grounde /

Mattheu / Marke / Luke. And therthe qua
ked. The stones were cut and, broke in sun
dres / graues were layed wyde open & many
faythful mennes bodies which had slepte
dyd vpryse, whiche goynge forth of theyr
graves after his resurrection cam in to the
cite and appered to many men / Mattheu.

¶ Then when a certeyne petye captayne /
whiche stode ouer agaynst hym, and they
that were with hym heapyng Jesus, se þ
he with so loude & so stronge a voyce leate
go his breathe, beholdynge also the merue
lous Erthe quake, with the other wonder
ful tokens that there now chaunced, were
meruelously affrayed & glorified god say
inge. This man was þ very sonne of god
Matth. Marke / Luke. And all the comen
poore simple people that thether came to
se, consyderynge these vnbonte and won
derfull thynges þ thus happened in tyme
of his

saue our Christe.

at his death, knocked they: selues by a they:
knees with greate feare & reuerence / Luke.
Then stode al they that knew hym a farre
and the women of Galilee y folowed hym
ministering vnto hym / among whom there
was Marie Magdalen, and Marie the
mother of James the lesse, & the mother of
one called Iose, & a nother woman called
Salome the mother of the sonnes of zebe-
dei, with other manye whiche came with
hym vnto Ierusalem stode also a farre.

This is the tenth, and laste parte
of the passion conteynyng the
buryenge of our saue our

Christe.

When the Jewes, because it was the
greate Saboth eauen in the whiche
saboth daye they shoulde keape holpe they
passe ouer thyngyng it vnbowtye and vn-
lemely, the bodyes of suche hanged men so
vncowly to remayne vpon the crosses espe-
cially in so solemne a Saboth daye: desi-
red a plate that (they: thyghes broken)
they myght be taken awaye, wherfore the
soldyers went / and broke the thyghes of
bothe the thuses / but when they came to
Iesus he was deade / wherfore they broke
not his thyghes / but one of the soldyers

3.

pearled

2nd volume

The passion of our
preached his lyde with a spere / and each by
and by there gushed forth the bloude & wa-
ter, whiche thyng Joban testified hym
selfe to haue hadde sene affirmynge it to be
true, that we also shoulde belyue it, forther
more he saythe these thynges to haue ben
done that the scripture shoulde be fulfilled/
sayinge, ye shall not breake any of his bo-
nes, and agayne a nother scripture. They
shall se whom they pealed.

¶ After this the exchanyng upon whiche
begynnet with them at syre of the cloke
at nyghte (for it was now the theyr nyenth
houre & the laste portion of the daye) there
came a certeyn riche man, and an honest se-
nator called Ioseph a very good man, &
a iuste whiche consented neither to the coun-
sell nor to the deade of the Jewes, borne
in Armathea a city of Iury whiche adobe
and looked for the kyngdom of god, he was
one of Chyffes disciples, but pruelye yet
for feare of the Jewes. This man now to
he sette vnto hym, and wente boldly to
Pilate & asked the body of Iesus Chyffe,
our sayour. Mathew / Marke / Luke / Jo-
han. And Pilate doubtyng whether that
he shoulde be now dead so sone, called vnto
hym the pryncipall captayne asking hym whe-
ther he was yet dede / & as sone as he knew
it, he

our saulour Christe.

And he gaue Joseph his body. And then came
Nicodemus which spake came vnto Iesus
our saulour he nyght bringynge a confection
made with myrrhe and aloes about an
hundred pounce weight, and then toke
they the body of Iesus and wounde it in
a fyne cleane linnen clothe with this clothe
and precious confection well poudered as
was the maner of the Jewes so to burye/
then was there a gardyn in þ place where
he was crucified/ and in the same gardyn
a new tombe or sepulchre which tombe Jo
seph had caused to be hewen oute of stone
for hym selfe, in þ which as yet was there
no man layed. And there because of the Je
wes Saboth euen, and for the graue was
very nyght, they layed in Iesus, and laied
a stone vpon the mouth of the graue/ Ma
rke/ Luke/ Johan. And thus
was he buried gloriously which was put
to death so shamefully, for now began he to
be glorified. And now was it the Saboth
euen in the which daye they prepared a
gainste the feaste daye that was at hande
even on the morowe/ and this nyghte houre
that is the last portion of the daye was at
an ende, so that it was now aboute syxe of
the cloke at nyghte.

Then folowed them these women that
came

Al.

The passion of our
saviour Iesus Christe from Galile / and they se
the grave and howe his bodye was layed
therein / Mattheo / Marke / Luke. Then
after this returned they agayne to their
harbour and prepared sweete confections,
and oymmentes. And on the Saboth day
folowynge they rested as it was commaun-
ded by the law of Moyses / Luke. But on
the morowe after this frydaye, that is to
saye, upon this greete Saboth daye came
the overmost of the prestes with the pha-
rises toggyder and went to Pilate, remem-
bringe that Christe (whom they nowe call-
ed a false deceyner) sayde that he shoulde
ryse agayne the thyrde day, wherupon they
desired that he wolde commaunde the sepul-
cre to be kepte vntill the thyrde daye, lest
his disciples shoulde pauernture come & steale
hym awaye / & so have the people in hande
that he was risen from deathe, and then
shoulde they be in worse case then ever they
were before, to whom Pilate graunted the
custodie / and that they shoulde keape the
sepulchre as wel as they coulde which they
sealed the stone and besette armed men &
downte it, to kepe hym.

Adrianus te. scilicet.
The verse. We worship thee, O Christe
and we honoure thee. **Answer.** For he
thy holy

In sauyour Christe.
thy holy Crosse, thou haste redeemed the
worlde.

Oremus.

Domine Iesu Christe. &c.

O Lorde Iesu Christe the sonne of the
lyuynge god, put thy passion, crosse,
and thy death betwene the iudgment and
our soules now & in the houre of our dethe,
and graunte vs whyles we lyue mercy and
grace, to theym that departe forgyuenes &
rest, vnto thy holy churche gyue peace and
concorde, and to vs that are synners, lyfe
and glozy euerlastynge, whiche lyuest and
reignest with the father and with the holy
goste/ euer. Amen.

Gloriosa passio. &c.

The gloriose passion of our lorde Iesu
Christ, delyuer vs from sorrowfull heuenes
& byng vs to the loyes of paradise. Amen.

God setteth forth his incōparable loue
that he beareth vnto vs, for seying the
whyles we were yet synners, Christ dyed
for vs, muche more then now (seynge that
we are iustified in his bloude) shall we be
preserued from dampnation through hym
to the Romans, the sythe.

J. iij.

A deuout

A truefull remembrance
of our true & godly remembrance
of the passion of our saupour
Jesu Christe.



There are certeyne
whiche when they
exercyse them sel-
ues in the medita-
on or remembrance
of the passio which
Christe suffered for
mankynde / do no
thyng els but were

wod and furious agaynst the blinde iwes
and Judas ther? gyde throug whome he
was betrayed (as an innocent lambe) in to
ther? bloody & cruell handes (even as it is
the comen maner of the whiche are wonte
to lamete and bewaile the milery or .hery?
frendes, to accuse & crye out on those perio-
nes which do the deade) but they nothyng
consider them which are the chiefe causes
of his bitter death and passion. So that in
xely this may better be called a remembrance
of the Jewes wickednes then of Christes
passion.

There are other that haue gathered to-
gether diuerse commodities whiche springe
throug the diligent beholdinge of this
passion, wherof is the sayenge of Albert in
sundry

of Chyrlles passion.

every mans mouth: þ it is better to remem-
ber the passion of Chyrlle once in ouce lyfe
all though it be but slenderly, then to talke
every daye a hole yere to gyder, or to reade
ouer the hole psalter of Dauid, how be it
all they polyprike meanes & studiouse ima-
gynacions, they coude neuer arrayne the
very vse and profyte of the passion of Chyrl-
le. Neether sought they any thyng ther-
in but they owne priuate welth: for some
carped aboute them images / paynted pa-
pers / carued tables / crookes and such other
trifles. yea and some felle to luche madde
ignorauce that they thought them selues
rough suche beggery to be safe from fyre
water and all other perillous leopetoyes.
As though the crooke of Chyrlle shoulde deli-
uer them from such outward troubles and
not rather the contrary.

These do pituously sorowe & moorne for
Chyrlle and complayne that he was inno-
cent and gyltes put to deeth, euen lyke as
the women of Hierusalem whom Chyrlle
hym selfe dyd reprehende aduertysinge the
that they shoulde lamente them selves, and
they owne chyldre. Neether is it any mir-
rell for the preachers them selues as lyke
of the same disease, which for þ most parte
when they entreate this matter, lepe out of

A frutfull remembrance
the frutful, and holisom hope in to these
they comen places: howe Iesus toke his
leau of his disciples i Betania. And with
what dolorous spghes his mother Marie
purged hym, & suche other thyngs / on these
they babie at length and discaunt they ple-
sures rather to the wrecche, then edify-
enge of the audience, vnto this sorte maye
we also adnumbre them whiche haue be-
ned and enstrute other what excellent com-
modities are in the masse, in so much that
s rude & ignorant people perswaded them-
selues that it was sufficient yf they hadde
herde a masse / and that they shoulde haue
good luke what so euer myschance they wot
about. And there are some whiche canne
so farre hedlyng that they asseme thoughtly
that the masse whiche they call a sacrifice,
is accepte of god for the worke it selfe, and
not for his sake that doeth s masse. They
consider not, that god loketh syle on the
person that worketh, and then after on s
worke as thou haste a goodlye ensample,
Gen. iij. of Abell and Cain. They consider
not that an euill tre can not bynge forth
good frute. Mathew. xij. And that on a
bramble men can gether no figges. Math.
vii. They consider not that the masse was
institute of Chyrlie to make vs more holpe
though

through the deuoute remembraunce of his
passion with a pure fayth/ and not for any
other thing/ but that it hath in it sylfe.
How be it though we wolde graunte them
that the masse in it selfe were as good and
holpe as they couetousnes and belpes ha-
ue sayned it, yet truely can it nothyng pro-
fite vs excepte we vse it for the same pur-
pose that Christe byd institute it, for what
dothe it profite vs that meate, and drynke
are good & holesom yf we abuse them cor-
ruptyng our nature, yea o: what doth it
awayte vs that god is god, that is to saye,
almighty, most merciful/ good, righte wise
and alone sufficient, yf we abuse his good-
nes and beleue not in hym? It is therfore
to be feared lest yf thou be ignorant in the
true vse of the masse that the more thou hea-
red the more thou offendest god abusyng
his institution and ordinaunce.

¶ But these are the very right beholders
of Christes passion/ whiche cōsyder & marke
in his passion they: owne synnes and enor-
mityes which were the cause and grounde
of his passion and death/ for they are feared
and they: consciences tremble as sone as
they remembre the passion, whiche feare &
tremble ysseth of this that they maye se in
the passion þe vehemet wrath/ & rightuous

A fruitfull remembrance

punishment of god the father agaynst syn-
ners / Why he wolde not for all the abun-
dant fauours that he had vnto his sonne
suffer malicia vnto us go free and unpun-
ished but that he muste redeme them with
his chere deare / Which thyng **Isaas. liij.**
doth also confirme sayeng in the person of
god the father, for the synnes of my people
haue I wounded hym, what then shall be-
come of vs / syth his moste deare and onlie
sonne is so cruelly entreated? It muste ne-
des be a meruelous / a menacrabie wrath
towards vs which coude not be pacified
but through deare / yea and that through the
deare of Christ his best beloued sonne.
And verely if a man do marke diligentely
that the very sonne of god / the ymage and
repleme of the father dyd suffer for our
transgressions / to reconceale vs vnto his
father / there is no doute but he shall trem-
ble and abhorre his greuous iniquities.
Further more enprent this thyng sure-
ly and graue it in thy herte, that thou thy
self / art one of them which on this ma-
ner doest torment and crucifie Christ, for
thy synnes haue caste hym in to those tor-
mentes accordyng to the wordes of Peter
Actes. ij. where he amased the Jewes as
with a spencer clappe sayeng vnto al that
were

of Chyilles passion:

Were present, you haue crucified hym. At
whiche voyce thre thousande men were a-
stonyed and sayed vnto the Apostles, what
shall we now do brethren? therefore when
thou seest the napes fastened in the hands
of Chyill, thyng that those sharpe naps
are thy cruel teares, when thou beholdest
his blynde piced with þe crowne of thornes
thyng that those thornes are thy wycked
thoughts & folle imaginacions. And where
thou seest Chyill piced with one thorne
remembre þe thou hast deserved to be piced
a thousande fold more oft and greuously /
where thou seest his handes & feete crucified
through with nyles, remembre þe thou hast
deserved to be out compassion, more cruel
payne. And surely they that despise the pas-
sion of Chyill / Shall without ende suffer
moste greuous tormentes, for þe vehement
wrath and ryghteous punysshment of god
(whiche he well declared in that he wolde
his only sone to dye for our trasgressions)
is no fayned trifle, but the wycked and vn-
faythfull shall proue it in deade.

¶ This sorow & tremblyng founde saynt
Bernarde our of Chyilles passion sayenge
in the thyrde sermone of the byrthe of oure
Lorde. Brethren, the teares of Chyill
do engender in me, both shame and sorow
with

A moste honorable remembrance

With feare, I was playenge with out in
decate, and in the kyngs secreete chaumbre
there passed agaynst me a sentence of deth.
The kynges deare and only sonne herde of
this, and went forth (layenge a syde his
costly robes and precious diademes) and
clothed hym selfe in sache cloth / sprinkling
aspyes on his hed, gorynge barefore, weepyn
ge and sobbyng that his seruante was
condempned unto death. I behelde hym as
he hasted out & wondered what newe thyng
that myghte be. I enquired the cause and
he shewed it me / what shall I nowe do?
shall I playe still / and nothyng regarde
his teares? Twelye excepte I be mad or
out of my wytte I oughte to solow hym,
and moorne with hym syth he mozneth for
me. Beholde þ cause of shame, fro whence
springeth the sorow and feare? verely whē
I confidre the medecyne and remedy / then
of that maye I esteeme the quantyte and
depth of my synne. I was cleue ignoraunt
and thoughte my selfe hole, & beholde the
tender chylde of a virgyn and sonne of god
almighty was deliuered in to the handes
of the ungodly & commaunded to be slayne /
that he myght cure with þ precious baw
me of his bloude my festred moildes, and
corrupte nature, we must nedes knowlege
and

of Christs passion.

And graunte that those were greuous wronges / for the to bryng our Lorde Christ must suffer and be wounded, yf they had not bene to death / yea and that euerlastinge / & some of god shoulde neuer haue suffered to haue healed them. &c. Euen so dyd Christ moniſhe the women of Hieruſale, wepe not for me, but for your owne ſelues and childzen. He added a cauſe, for (quod he) yf this be done in myſte wodde, what ſhall be done in dyſe, as though he ſhoulde ſaye yf this be done in me whiche am pure and innocent, what ſhall be done in you whiche are hoelſy corrupton. dicat? ye may lerne by this my paſſion what ye haue deſerued whiche payne (except ye beleue) ye can not eſcape here to map we well applye the prouerbe / men ſmyte the whelp to ſcare the greate bandogge. Christ was ſmyten innocent to geue us warnynge of our outragious beſes and enormities. To this well agreeth the prophete whiche ſayeth that all ſynners of the earth ſhal bewaite them ſelues upon hym, he ſayeth not that they ſhall be mayle hym, but that they ſhall bewaile them ſelues upon hym. Euen ſo were they diſmayed ſotes. ii. as is before reherced / & the church ſyngeth, I ſhall ſurely remembre it and my ſoule ſhall melle therein me.

And

And my ſoule ſhall melle therein me.

¶ And in this sorrowfull bewaylinge of the
selues oughte the faythfull diligentlpe to
exerce the selues / for on this hangerth
þ hole profit & vse of Chrystes passion, þ a
man may knowe hym selfe, that he myght
tremble and repent in beholdinge his gre
uous enormytes / for truly excepte he come
to this poynce, the passion of Chryste doth
noryng no myghte hym. This is the pure
and perfect operation that the passion of
Chryste woorketh both in vs, that we may
be made lyke vnto hym, þ as Chryste was
gentouly vexed bothe in body & soule / for
our synnes / but so þ our conscience may scoue
ge & reforme vs, for our owne wykednes
which ar so many & so great þ they ar sone
called to memoie excepte we wyll be wyll
fully blynde & not se þ whiche is most plene
& samplie both vs. Let vs use an ensam
ple to make þ thyng more euident. Be it in
case that a certeyne kynge sonne were slay
ne. And the murderat taken and brought
to the sessions and accused before þ Judge
of this capital crime, whiche coselleth op
ly that he hath done the deed / addyng þ
he byd that he request and that thou wast
the chiefe author and setter a woork / yf
thou in the meane reason were takynge
thy payme and retractyon / and sodenly
were

of Christes passion.

were arrested and cast in prison as accessaries
of this murder yea or rather as principals
all the other beynge but thy minister and
instrument of thy meschefe, wolde not euen
worsh thy myght abate, thy colour apale
thy kelloe synke and tremble? Nowe yf
thy conscience dyd also accuse the, and re-
sist agaynst the that thou werte iustly en-
prisoned, what ragynge hell and vnquiet-
nesse shouldest thou then feale; wylth in thy
heart? Euen so oxymuche more shall he be
altered whiche duely remembreth the pas-
sion of Christ. For the Jewes (althoughe
execution be done on the as malefactours
and they abscide from the face of god) yet
were they but the ministers of thy synne,
for in very deed thy synnes naped hym to
the crosse and were the hole cause of his
payne & death, as we haue shewed before.
Now yf there be any so hard & insensible
that they can neither feele nother yet begyn
to knowe their felues in the remembraunce
of this bitter passion / they stand surely in
wofull case. For it is necessary that we be
made conformable vnto the sonne of god,
that is to saye, that we feele the depthe
and burthen of synne other in this worlde
or in tyme to come yea and that we quake,
tremble / and taste of the deadlye panges
whiche

A sweet shall remembrance
which should suffer on the cross. 134
Surely it is a miserable and grievous thing
to begeth them to feel them/ when we
are in the extreme and points of death.
Therefore let every man pray unto god
he wold bechuse to give us his grace,
and grace which may mollifie our in-
durate hertes that we maye with some fruit
call unto remembrance the passion of
Christ. For I thinke no man is so mad to
suppose that he of our owne power with-
out the spirit of god can do other this, as
any other thing acceptable to god/ for all
goodness is of god and not of man.
Further he doe teach that this is any o-
ther thing to thinke that thou shouldest
thinke that thou were able to accomplish it
of thine owne power but only to moue
the affe by duty. When thou feelest thine
owne insufficiencye thou maye desire this
grace of god/ and though his helpe fulfill
that which is required of us. For I coulde
not by thine men alone saye and knowe
ably handle this passion, for I knowe they
be bound to theyr owne power and na-
turall magnanimitye rather than desired
the grace of god/ and so coude they attayne
to no prayse. But he that remembereth the
passion of Christ on this manner we have
specwed

of Chyldes passion.

methed (all though it be but one houres
space) may well haue þe sayenge of Albarre
betwixt hym that he hath bene bet-
ter occupied / then yf he hadde fasted euery
daye a hole yere to gether or els hadde red
ouer the hole psalter of Dauid. yea and I
dare boldly adde that he hath better besto-
wed his tyme then yf he had herde a hun-
dred masses. For this goodly remembraunce
dothe euen renewe a man, and doth testefye
vnto his conscience that he is regenerate /
and borne agayne / euen in a maner as wel
as baptysme. So that this is the pure and
naturall worke of Chyldes passion / to mo-
tifie the olde man of synne that rayneth
in our membyres / to caste out all hope & con-
forte that we haue in creatures, & so depe
to brynge a man in to the knowlege of his
synne that he shall come euen to þe bryncke
of desperation and thynke that he is forsa-
ken of god. yet it leaueth hym not there
but it bryngeth hym agayne wth all con-
solation and conforste and sheweth hym þe
all his outrageous enymities crucified
wth Chyld and through his deeth put out
of the way that they can neuer accuse hym
more / and that the fathers wrath is pac-
tyed by his sonnes deathe / and we all (as
many as beleue that Chyldes death hath

It.

payed

Affectionfull remembrance
payd the ranfome of our synne) are set at
one with god and are become his chyldre
so þ he is no more our iudge whiche shoulde
punyſhe vs for our iniquities / but wyll be
called our mercifull father whiche forge-
teth his chyldrens transgressions.

Now ſyth we cannot thus fructfullie
remembre our ſynnes paſſion excepte we be
enſpyred with grace frome above (for our
ſpotted & viciat nature can do no good with-
out þ ſpyte of god) the next remedye to ob-
tayne this fructfull gyfte is to praye & deſp
ce it of god our father / and albeit he geue
it vs not in the ſame tyme & moment that
we wolde haue it / yet let vs not deſpayre &
cease frome prayer. peraduenture he hol-
deth it frome þ to make the moze deſpyous
of it and to ſette the moze by it when it co-
meth / and that thou mayſt knowe that it
is not in thy power and wyll to haue it at
thy pleaſure / but this is a cleare caſe that
he wyll ſurely geue it the when it ſhall be
moost expedient for his glory & thy welth /
whiche tyme no man knoweth but he al-
one. Therefore let vs preſcribe hym no tyme
one / but euer ſubmyt our willes to his and
praye that his wyll be fulfilled. And con-
trary wiſe ſumtyme he geueth vs this giſt
before we pray or aſke it / neyther geueth he
vs at all

of Chrystes passion.

he at all tymes the spyte to praye / but dis-
tributeth that gifte also even at his owne
godly pleasure, neyther wyll he that it be
bounde other to tyme place or any pson.
When he hath ones receyved the spyte
whiche mollefyeth the herte and bryngeth
hym in to the remembraunce of the passion/
by and by his herte trembleth / he lotheth
hym selfe and knowlegeth his infympte/
so that the effecte of the passio is fulfilled
in hym in a maner befoze he be aware.
But they that fall to theyr medytacions &
beholde this passion beyng voyd of this
spyte which openeth the herte / take great
laboures & are dyligently occupied but all
about nought: for they can nother repent
nor yet perceyve theyr owne infympte / which
is the very ende & effecte of Chrystes passio.
So maynt thou se that the spyte without
laboure attayne the fruite and profyte of
Chrystes passion although it appeare not
outwardlye. And the other for all theyr di-
ligente study have nothyng profyted / al-
though they seme outwardly to have god
by & fore. And thus doeth god turne to pte
turnea / that they whiche at all daye occu-
pyed in hearyng masses & in remembraunce
Chrystes passion get none advantage. And
sother which seame to do none of bothe /
do both in deade & obtayne no hole profyte.

A fructfull remembraunce

¶ Whereto haue we entreated the crosse,
and passion of Christe by the remembraunce
wherof we knowe our infirmityes / abhor
re our vices & are cleane ouerthrowne reas-
dy to fall in to the pytte of desperacyon / and
wote wyl the touche both our consciences
thus wounded, and calke doctore muste be
lyfte vp agayne.

¶ When a man begynneth on this maner
to knowe and feale his synnes and trem-
bleth at þe hydeous sight of them / let hym
take good hede that those tremblyng mo-
tions stycke not to longe in his conscience
for so shoulde he fall in to vtter desperacyon,
But euen as that feare / and knowlege of
synne byd spryng out of Christes passion,
so muste our conscience unlade her selfe a-
gayne and laye all on Christes backe. But
beware that thou do not as the vnfaithful
do, for they when they feale theyr synne &
their conscience biteth them / they runne to
theyr othe good woorkes / to satisfactions
pilgrimages, and pardons / & so bere they
mercifully theyr vnquiet myndes to ryd
them from theyr burden, but theyr labour
is in vayne. And yet hathe that false confi-
dence & trust in satisfactions so spied it selfe
that it hath founded many religious cloys-
ters in Christendome, to the vtter destruction
of all

of Chyestes passion.

of all Chyristianite for yf I can make satys-
factio for my synnes / the is Chyistes bloude
shed in vayne. Therefore on this maner
shalt thou unlade thy mynde and cast thy
synnes on Chyiste. Fyyste thou must say the-
fully beleue / that Chyiste suffered for they
sake euen to redeeme thy synnes / and that
he toke them on his owne backe and made
full satysfaction for them vnto his father /
as Esa. sayeth. liij. The lord layed on hym
all our iniquities / a. i. Pet. ij. He bare our
synnes in his owne body vpon the crosse.
And Paule. ij. Corin. v. God made hym
know no synne, synne for vs (that is to say a sa-
crifice for our synne) that we thurgh hym
myghte be that ryghtousnes whiche be-
fore god is allowed. Nowe y more that thy
conscience boyleth and ryseth agaynst the-
the more shalt thou cleaue to these, and
suche other comfortable sentences and put
thy houle spauce in Chyiste as they teache
the / for yf thou go aboute thurgh thy con-
tricion and satysfaccyon to pacifye and a-
swage thy ragynge conscience, thou shalt
neuer be in surety / but after intollerable
laboure and toylunge thou shalt fall in to
wytter desperacion. For the conscience can
not be quyet when he fealeth his synne /
but esteemeth it greater then that we of our

It. iij.

owne

A fruitful remembrance

None power shoulde be able to quench it.
Notwithstanding yf he sawe that Christ
whiche is bothe god and man had taken
them vpon hym & had veynquered them
by his death / yf and rylunge agayne had
triumphed vpon deith / hell / and the deuyl:
then shoulde he soone perceyue how weake
the synge and power of synne is / for euen
as the paynes of his woundes and panges
of his deith do nowe no more remayne in
his body: euen so are all our synnes vany-
shed awaye lyke smoke. To this well a-
greeth the sayenge of Paule Ro. viij. that
Christ dyed for our synnes and is risen a-
gayne to wype vs. That is / the paupen
and deith of Christ doth open and deciare
our synnes vnto vs and so doth take them
awaye / but thowghe his rylunge agayne
are we misseped & made free from all our
synnes / yf we beleue. ¶ How be it yf we
feele our vnbelefe / that we can not be sure
ly perswaded that these thynges are true /
then is y nexte remedy to fall vnto prayer /
for this also is in the hande of god / neyther
is it geuen to euery man but some haue it
more and some lesse for god distributeth al
at his pleasure. Notwithstandinge there
are certayne measures and smale parces by
the whiche a man may haue as it were an
encourance

of Chyestes passion.

entrance in to his sayth. First turne thyn eyes and beholde the hertly loue and bounteous kyndnes of Chyest whiche so tenderly loued the that he wold take on hym self all thy synnes / and lounynglye embrace the to heale thy wounded conscience / yf thou remembre and thynke on this amytie thy herte shall somewhat be refreshed, and so shall thy trust in Chyest be the more increased and stablyshed.

¶ After that thou haste perceyued this feruent fauoure that Chyest had towarde the / then shalt thou sone marke what good wyll the father owed the / for then shall it appeare þ Chyest coude not endue the with suche greates benefytes, except it had bene before so decreed of his heuenlye father / for vnto hym dyd Chyest obey when he suffered for thy transgressions. And so shalt thou se the flaming cheryte of god the father towarde the / & thorough Chyest shalt thou be so drawne to the father that thou mayst perceyue the sayenge of chryst. Johā. iii. God so loued þ world þ he gaue his onely sone for thēene þ none whiche beleue in hym shold perissh but sholde haue euerlastyng lyfe. And this is the true knowlege of god when we beholde and magnifye not his pyssaunte maieste or his incomprehensyble prudence (for they make a man a frayde of God)

A fruitfull remembraunce

but rather his curious and merciful bene-
uolence whereby he may put his confidence
and may be bold in god renewed.

¶ And when thy herte is so confirmed in
Christe that thou beginnest with full en-
tent to hate thy synne not for feare of pay-
ne, but for þe loue that thou haue vnto god
because thou woldest not displease hym,
whiche is suche a mercifull, and lounge
father vnto the / then is it expedient that
thou take this passion for an ensample by
the whiche thou mayst orde thy lyfe. But
this remembraunce is farre vniþke the fyrst
for hereto haue we recounted it, as a se-
crete mystery whiche sholde worke in vs &
renne vs through repentaunce, and when
we haue obtained that profyte, then let vs
considere it as an ensample or rule to orde
our lyfe and workes, euer comparynge the
vnto Christes passion on this maner as fo-
loweth.

¶ When thou art dyscased with any sorow
or malady, then thynke how smal þe payne
is, yf thou woldest compare it with Christes
croune of thorne, and the nayles whiche
perced his tendre flesshe.

¶ When thou art constrained to do or lea-
ue vndone any thyng whiche thou wol-
dest not, then remembre that Christe was
bounde

of Chyestes passion.

bounde and tossed from pole to pyller even
as it pleased his cruell enemies.

If thou be tempted with pryde & lordly-
nesse, then marke how unwoorthely Chyeste
was mocked / yea and crucified betwene
two thieves, that he myghte be re puted as
one of theyr nombre.

If thou be assailed with wantonnesse,
or with the luste of the fleshe / then behold
howe cruellye the tendre fleshe of Chyeste
was scourged, torne and moste pituoussly
wounded.

If thy herte boyle with hate, or enuye &
be full sette to take auengeaunce, then cal
to thy remembraunce how Chyeste with a
fainctable voyce dyd praye vnto his father
for the and other his enemies, whom he
might by good right haue punished perpe-
tually.

If thou be vexed with any other afflicti-
ons what so euer they are, whether secreete
or open, take them on good worth & be not
dysquieted / but thynke with thy selfe on
this maner. It were a greate shame yf I
sholde not suffre patiently this small trou-
ble / syth that Chyeste my lord and fau-
our suffered in the garden suche panges &
he swette droppes of bloude / for what is
more shame then that the seruaunt sholde

R. v.

take

Of Christen

take his ease and lye slugghly in his bedde.
What tyme his maister stondeth in leoper-
dye of his lyfe.

Scholde/ on this maner mayst thou cho-
se and stablysh thy herte with þe passion
of Christe agaynst all veracions. And this
is the true meditation and remembraunce
of Christes passion out of which the afore-
sayde commodities sprynge.

Therfore they that excercise them-
selues diligently in it, are moche better
occupied then yf they herde a thousande
 tymes the storye of the passion/ or sayde as
many masses. And theie only at þe true chri-
sten which on this wyse to expresse in theyr
lyfe or maners the name and lyfe of Christ
as saynt Paule sayth: they that belong to
Christe haue crucified theyr fleshe and con-
cupiscences with Christe. Neyther is it
ynoughe that we countrefayte hym in oure
outwarde behauioure and wordes/ but we
musse do our endeuouraunce pertyly to ex-
presse his passion in all oure conuersacyon
from þe botom of our hertes. Whiche thyng
Paule exhorteth vs vnto. Hebre. xij. Loke
vnto Iesus the captayne of our sayth, whi-
che for the ioye that was sette before hym
abode the crosse and despysed the shame/
and is set downe on þe right hande of god.

Consider

of Christs passion.

Consider therfor how that he endured su-
che speakynge agaynst hym of synners /
leste ye wolde be weryed or saynte in your
myndes. And saynt Peter. 1. Pet. iiij. sayth
for as much as Christ hath suffered in the
fleish / so let your selues lyke hym in the
same mynde. Now be it the manner of this
remembraunce is very rare and out of vse /
although saynte Paule and saynte Peter
make often mencyon of it. And we haue
chaunged it altogether in to an outwarde
apperaunce and haue thought it sufficient
to beholde the story of the passion paynted
vpon the walles. But there are very fewe
(yea almost none) that call it to theyr re-
membraunce for thentent to knowe theyr
synnes by it / or to quyet theyr tremblyng
consciencences / or to orde and compare theyr
lyfe to this ensample.

Thus endeth the meditacyon and,
frutefull remembraunce of
Christs passion /
whiche passeth all other con-
templations.

**A fructfull and a very Chy-
sten instruction for
Chyldren.**

In the morning at thy wyking thou
shalte make thy prayer thus.

In this daye be I sure, all thynges
to do: In the name of our father, and of
the Sonne, and of the holy ghoſte.

Then knele do downe vpon thy knees, or els
ſtandynge, ſaye this prayer ſolowynge.



Whit an humble & a contrite
hert, with a ſorrowfull, and a
repentynge ſpiritte I ſue vn-
to the moſt merciful father
beſechynge the of mercy and
forgyuenes of all myn offen-
ce that I haue this night comitted againſt
thy goodnes ſleepynge, or wakyng, dremyn-
ge, or drechynge, by any maner of vnclen-
nes of body / or of ſoule that I haue fallen
in to, by illuſion of the dyuel, or els by any
other occaſion. And I thanke the by thy
deare ſonne Jeſus Chriſte that thou haſte
preſerued me, this nyghte from ſodayne
deathe / and all other myſchep, that any
perſone / man, or woman hath ben ſtryken
with all by thy permyſſyon and ſufferance
knowynge

Instruction.

knowyng of suerty that the selfe same had
lightned on my head also haddest not thou
defended me and preserved me. And now
I beseeche thee father, that thou wylte

directe me in all my doings, that I may
not be ashamed of thee. And that I may
be able to stand against all the assaults
of my ghosly enemy the dyuel/and to be
circumspect and prudent, and diligently to
consydre before hand, what I shall speke/
and what I go about to do/so that all my
hoole lyfe/thoughtes, wordes, and werkes
may so be ordred/ that in all myne interpri
ses thyn honour, laude/and glory/the edy=
fyinge of myn owne soule in vertue, & the
plite of my Christe brother be only sought
for and intended, thurgh the helpe of Iesu
Christe our lord, whiche lyueth and rayg
neth with the his father, and your bothes
holy spicite worlde without ende. Amen.

The pater noster.

Our father whiche art in Heuen, ha=
lowed be thy name. Let thy kingdom
come. Thy wyl be fulfilled as well in
Earthe, as it is in Heuen. Gyue vs this
daye

A Chyssen

Save, our daylye breade. And forgyue vs
our trespasses, as we forgyue them that
trespace agaynst vs. And lede vs not in to
temptation, but deliver us from evill. Amen.

The Crede

I beleue in god the father almyghty,
maker of Heuen and Earthe. And
in Jesu Chyriste his onely sonne our lord/
whiche was conceived by the holy ghoſt/
and borne of marpe & vierge. He suffred
vnder pontius Pilate, he was crucifyed,
deade, & buryed. He descended to the helles,
and rose the thyrde daye from deathe. He
ascended to the Heuens, and sitteth on the
ryght hande of God the father almyghty.
And from thence shall he come to iudge, the
lyue & deade. I beleue in the holy ghoſt.
I beleue the holpe chyrche euery where to
be the company or the congregation of ho-
ly and faythfull men. I beleue to haue for-
gyuenes of my synnes. And that euery man
shal lyfe agayn. And I beleue to haue lyfe
euerlastyng. Amen.

The Grace

Instruction.

The Place of Blessynge of the table to
be sayed of chyldren standynge before it,
thyr handes eleuated and toyned to
gyder sayenge thus deuoutlye,
and sadly.

The tytes of all thynges loke vp / and
waite vpon the (o lord) and thou
gyuest them meate in due tyme / wher thou
gyuest it them , then they gather it , when
thou openest thy hande then are they well
satisfyed . Thou openest thy hand and re-
plenyshest all thynges luyngge with thy
blessynge. Our father. &c.

O Lord god our heuenly father / blese
thou vs / and these thy gyftes whiche
we here receyue of thy blessynge and boun-
tious goodnes, thurgh the thy sonne Iesus
Christe. Amen

After dyner.

Et vs gyue thanks vnto the Lord
for he is ryghte good : his mercie is
laid forth for vs at all tymes. It is he that
gyueth meate vnto every thyng *living.*
He gyueth catel theyr food & feedeth the
rauens bydes that call vnto hym. he de-
scribeth not in stronge *Heb. 11. 35.* neyther stan-
deth his pleasure in the *loges of men:*
But he is well pleased with them *of feare hym*
of true in *his mercie.* our father &c.

¶ Christen
we thanke y (o lord god our father) by thy
sonne Iesus Christe our lorde, for all thy
benefytes, which lyvest and reigest from
age to age without ende, Amen.
Our father whiche arte in heuen. &c.

¶ Here foloweth the Grace to be
sayde before Souper.

O Christe, which at his last souper, gaue
hym selfe vnto vs, promysing his bo-
dy to be crucified & his bloude to be shedde
for our synnes: blesse vs and our souper.
Amen. Our father whiche art in heuen. &c.

¶ Here foloweth the Grace to be
sayde after souper.

Honour and prayse be vnto God, the
hyngge euerlastyng, immortall, inue-
nible, and wyse only / for ever & ever. Amen.
Our father whiche art in heuen. &c.

God almighty / father of all mercy / and
god of all consolation, gyue vs grace
to consente to gyther, in to the knowledge
of his fructe, through Iesu Christe, that we
may with one mynde, & one mouth glorie
God & father of our lorde Iesu Christe.
God boif. Amen. &c.

¶ Grace before dyner, or
or supper, or
indifferently. De whiche

Instruction.

Grace to be sayde before Dynner or
Supper indifferently.

Blessed be thou o god, whiche fedest
every creature, hym we beseech
to make holsum and holy, what so euer is,
or shall be set, vpon the table. Amen.

Grace to be sayde after Dynner or
Supper indifferently.

I thanke the o Heuenlye Father,
whiche of thyne infinite power hast
created all thynges, whiche by thy
unsearcheable wysedom gouernest al thynges,
whiche of thy infynite goodnes feedest
and gyuest strenghte to all thynges. Beseech-
yng the to graunte to thy chyldren, that
they may ones drynke with þ in thy kyng-
dome that swete wyne of immortallite/the
whiche to all them that truely and vnfa-
nedly loue the, thou hast promysed and pre-
pared in the merites of Iesus Christ. Amē.

Grace to be sayde before Dynner or
Supper indifferently.

Blessed be thou o god, whiche feedest
vs from oure pouth, whiche gyuest
meate to euery creature. Replenyshe our
bertes we beseeche þ with quiet conscience
and heuenly fellicite, that we therewith en-
dured

L. J.

lued

A Chyllen
but maye abound in all woordes of merye,
by the ayde of oure lord Chyille Iesu / to
whome, and to the with þ holp ghoſte, be
gloze, honoure and rule for euer. Amen.

Grace to be ſayde after Dynner or
Supper indifferently.

Gloze be to the o lord, gloze be to the
o holp, gloze be to the o kyng. For
thou haſt giuen vs meate. Replenſhe vs
we beleeue the, with loye and gladneſſe in
the holp ghoſte, that we maye be founde
acceptable in thy ſyghte, and be not a ſha-
med in the daye, when thou ſhalt geue to
euery man after his doynge. Amen

Prayle ye the lord all gentyles: ma-
gnifye hym all nacjons.
For his mercy is ſpred ouer vs: and the
trouthe of the lord ſtondeh for euer.
Gloze be to the father, to the ſonne, and
to the holp ghoſte.
As it was in þ begynnynge, as it is now,
and euer ſhall be. Amen.

When thou ſhalt go to bed
ſaye thus.

I laye me downe to reſt. In the name
of the father, of the Sonne, and of
the holp ghoſte. Amen.

Then

Instruction.

Then saye these two prayers
folowynge.

I thanke the (my heuently father) by
thy most deare beloued sonne Iesu
Christe: that this daye of thy plentiuouse
ryche mercy thou haste thus preserued me.
I pray the forgive me al my synnes which
I haue this day vnyghtwysely comytted
in dede, worde, and thought. And that thou
woldest bochlate of thy gracious goodnes
to kepe me this nyghte: for I comytte my
selfe bothe body and soule and all myne in
to thy handes. Thy holy aungell be with
me, lest my dedely aduersary haue entrese
in to me. Amen.



ABoue all Blyssed, and
Almyghty Lorde God/my
God / my Father / I thy
synfull creature and moste
vntwoorthy childe prostrate
in my herte, before thyne
hyghe maiestye, aske the
mercy and forgynenes of all my synne and
iniquite that I haue this daye comytted
agaynst the, yea & euer sythe þe tyme that
I was conceiuyd in my mothers wombe,
vnto this presēt houre/specyally in this. &c.
(And then cal to your mynd what offence
ye haue comytted that day that cheyfirst
L.ij. grudge:ij

A Christen

grudgeth your conscience) And I thanke
the by thy deare sonne Iesus Christe that
thou haste preserved me from all suche of-
fences as I have not fallen in, and wher-
into any other persone through his owne
fault and thy sufferance hath fallen. In
to the whiche I also without doubt shold
have fallen haddest not thou with thy gra-
ce prevented me, saved me, supported me,
and sustained me. That I have fallen ma-
ny wayes my greate fault and blame it is/
wherof in most humble wyse I aske mer-
cy and forgiveness of the. That thou haste
preserved me, thyne exceeding goodnes,
mercy/and grace it is/wherof with all my
herte I thanke þ. And now I beseeche the
most mercifull father, that thou wylte no
more be angry with me, neyther henceforth
forsake me/ but that thou wylt contynua-
ly assiste me, fortifie me, and strenghten me,
be my succoure and defence this nyght, and
allway to my lyues ende agaynst all synne
and iniquite. And that thou wylte also of
thy abundaunt bountyfulness refresh my
byttle bodye with convenyent rest this
nyght yf it be thy wyll, so that I may the
more redely freshly and promptly with all
diligence serve the to morowe accordyng
to the state þ thou haste set me in, & called
me unto

Instruction.
me vnto, so that all my lyfe may plesse the,
and through thyn assistance be so ordred, &
gouerned, that after this vayne and transi-
tory lyfe be ended I may finally come to þ
lyfe that shal last for ever where thou
moste blessed father lyueste and
rayneste with thy Sonne
and the holy
ghoste in to the worlde of worlde.
Amen.

**Then as thou dydest in the mornynge, saye
the pater noster, the Ave
and the Creed**

**There foloweth the
Matens.**

A. iij. Domine labia

Domine labia. the 15. psalme.



LORD open thou my
lyppes: and then shall my
mouthe shewe forth thy
praise. O god benede
thy selfe in to my helpe:
lorde haste þe to helpe me.
Glorie be to the father/
to the sonne/ and to the holy ghost. As it
was in the begynnyng: as it now & euer
shal be. Amen. **P**raise ye the lord.

The Trinitate. Mathew. 23.
I praye ye that labour and
are laden: and I shall refreshe you.

Come and let vs ioyfully geue than-
kes vnto the lord: let vs reioyse in
god our saupour/ let vs approche in to his
presens with prayse and thankes geuyng/
and synge we vnto hym in the psalmes.

Come vnto me all ye that labour and
are laden: and I shall refreshe you

For god is a greate lord & a grete kynge
ouer all gods in whose handes are the her-
tes of all the creatures of the erth and the
hyghe hylls are at his commaundement.

And I shall refreshe you.

The see is his, for he hath made it, and his
handes haue fashioned þe erathe also: come
therefore and let vs worshyp & fall downe
before

Teuente.

psal. lxxxv.

before the lord which hath made vs: for
he is our god and we are the flocke of his
pasture and the shepe whome he dyueth.

Come vnto me all ye that labour and
are laden: and I shall refresh you.

Now (the gospel preached) if ye heare his
voyce / se that ye harden not your hertes /
as they dyd in the place of tempracyon in
wyldernes bytterly murmurynge & spea-
kyng agaynst god / where your fathers
tempted me and prouoked me to angre, ye
although they be my myracles.

And I shall refresh you.

How peres was I at debate, chydynge
with y generation / wherefore I sayd euer/
they: hertes are gone from me, they know
not my voyces: to whome I swore in my
greate angre that they shoulde not entre in
to the lande of my rest,

Come vnto me all ye that labour and
are laden: and I shall refresh you.

Glorie be to the father / to the sonne, and to
the holy ghoſt. As it was in the begyn-
nyng: as it is now euer walbe. Amen.

The hymne.

Praised be god for his exceeding fa-
uour, which hath geuen vs his sonne
to be our sauyour.

sinners, vnto all people, folow & fleschlye.

L. iiij.

Christe

Domine dñs noster. psal. vliij.
Christe is our mercy shole: right wysenes,
and wysdome verely.
We are vniuersall, holden vnder the daunger
of deathe and synne.

Christe is our holynes, our lyfe, our re-
demption, and satisfaccion.

Glorie be to the, o lord, borne of the inde-
fyled virgyn, glorie to the father, and to
the holy Ghoste our soules surgeon. Ame.

Domine dominus noster.

Lorde/ye our lord/how wonderfull
reuerente & cleare is thy name ouer
all the earth: whiche hath lyfted vp thy
hyghe magnificence about the heuens.
ye and y by the mouthes of thy souhyng
babes that cannot yet speake hast thou set
vp the prayse of thy myghte agaynst thy
enemyes: to confounde thy aduersary that
wyl auenge hym selfe.

I wyl therefore loke vp & wonder at thy
heuens: to these at the workes of thy syn-
gers/ the mone and starres / thou hast set
them to good use.

But lo/ what thyng is man mortall that
thou thus remembrest hym? what is þ sonne
of Adam? thou regardest hym so greately
thou hast made hym not moche inferiour
then Angelles: with so greete vigour and
glorie hast thou created hym.

Thou

Cell enarrant psal. xix.
Thou haste made hym lord of thy handys
workes: thou haste cast all thynges vnder
his feare.

His flockes of shepe, all herdes of neate:
and also the wyld beasts.

Houles of the ayer and fyshes of the see:
and what so euer swymmeth in the water.
Lorde, be our lorde: how wonderful reue-
rent & cleare is thy name ouer all the earth.
Glorie be to the father, to the sone, and to
the holy ghost.

As it was in the begynnyng: as it is now
and euer shal be. Amen

Cell enarrant.

The heuens declare the glorious ma-
iestie of god: & what are his workes.
One daye folowynge another whetche co-
mynally our thoughtes: & one nyght folo-
wynge another encrease the our knowlege.
These creatures haue neither speache nor
wordes: neyther is thei? voyces ony whe-
re herde.

And yet thei? poyntynge and shewynge
haue taught all the worlde: & thei? dūme
speache haue gone forth in to all the co-
nties of the worlde.

He hath fastened in them a tabernacle for
the sonne: and he cometh forth of his clou-
des lyke a bydegrome, & lyke a freshe ba-
lypant

Spunt hight to make his course.

From the farthest eke parte of the heuē
cometh he forth: hauing his recourse vnto
þ other extreme: neither is there any man
that may hyde hym from his beate.

The lawe of God the lord is perfecte / re-
freshynge the soule: the testimonye of the
lord is faythfull mynistringe wylledome
to the vnlarned.

The commaundementes of þ lord ar ryght:
makynge glad the herte.

The thynges which god commaundeth are
playne and pure: and they lyghten the eyes.

The feare of the lord is pure and holpe /
abpyng for euer: the pleasures of the lord
are true and ryght in euery parte.

More worthy to be desyred then golde and
precious stones: swete the þ hony combe
when it droppeth.

And thy seruant is taughte & monished
by theym: that same obleruynge of them
is a grete gyfte.

Who may attayne to the knowlege of his
synfull nature: pouрге me fro my secrete
synnes.

Ye and turne thou these grete synnes fro
thy seruant: lest they haue dominion ouer
me, and then shall I be pure from euery
grete synne.

Let the

Domini est terra psal. xliiij.

Let the speeches of my mouth & the thoughts
of my herte be pleasaunte and accepte
vnto the: lord my defender and redeemer.
Glorie be to the father, to the Sonne, and
to the holy Ghoste.

As it was in the beginning: as it is now
and euer shall be. Amen.

Domini est terra.

The Earthe is the lordes and all that
is conpayned therein: & rounde world
and all that inhabyte it.

For in the see hath he set his foundations:
and hath buylded his aboute the floodes.

Who shall clyme in to the hyll of the lord?
or who shall abyde in his holy place

He innocēt in his deades, and he that is
pure in herte: that hath not extolled hym
selfe proudely vnto vanite, neyther hath
swoyne for any decepte.

This man shall be fed with the blyssynge
of the lord: and with the mercy of god his
saupour.

This is & nation giuen all vnto hym & se-
kerd him: this is & very right Jacob. selab.
O ye gates lyfte vp your ielmes: ye gates
euertlastyng be opened: and this gloriouse
kyng shall entre in.

Who is this kyng & is so glorious? it is the
myghty valyaunte lord / noble in power,
a lord

Domine illi terra. psal. xliiij.

O lord excellent in strength to wage battayl.
O ye gates lyft vp your selues: ye gates e-
uerlastyng be ye opened: and the glorious
kyng shall entre in.

Who is this kyng that is so glorious
it is the lord of hostes, it is he, that is this
glorious kyng. Selah.

Glorie be to the father/ to the sonne/ and
to the holy ghost.

As it was in the begynnyng: as it is now
and ever shall be. Amen.

The Antyrophe. the iij. to the Romanis.
All we are synners, and haue neede of the
glorie of god.

The versicle. The spirit to the ephesians
In what thyng stonderth the glorie of god.

The responsorie.

**In the free forgiveness of synnes of his
cleare mercy onelye.**

The pater noster.

Our father whiche arte in heuen, ha-
lowed be thy name, let thy kyngedome
come ouer vs. Thy will be fulfilled as
well in earth as it is in heuen. Geue vs
this daye our daily bread. And forgene
vs our trespases as we forgene them that
trespasse agaynst vs. And lede vs not in to
temptation. But deliuer vs frome the
euill spiritte. Amen.

The

¶ Lorde vs not (lorde) in to temptation.

But delpue vs from the euill spirite.

Amen.

¶ The blyssyng
Lorde we beseeche the of thy blyssyng .R.
Blessed art they that suffre persecution for
the ryghtwysnes of saythe, for theyrs is
the kyngdome of Heuen. Amen.

¶ The fyrste lesson. Mat. x.

¶ I sende you forth as shepe among
wolves / se therfore ye be wyse as ser
pentes / and innocent as doves / beware of
men / for they shall delpue you bp to the
counsailes and shall scourge you in theyr
synagoges / and ye shall be brought to the
heade rulers & kynges for my sake in wyt
nes to them and to the gentyles : but whē
they put you bp / take no thought what
or how ye shall speake : for it shall be gyue
you euen in the same houre what ye shall
saye / for it is not you y^e speake but y^e spirite
of your father whiche speaketh in you.

And lord thou haue mercy on vs

Responsoire.

Iohn. xvi.

These thynges haue I sayde vnto you be
cause

shall they do vnto you because they haue
not knowen the father nor yet me.
to god.

¶ They shall excommunicate you, & the
tyme shall come & who so euer kylleth you
shal thinke & be with hygh seruyce to god.

¶ The blessinge.
Lorde we beseeche the of thy blessinge.
Blessed are the poore in spiryte for theyis
is the kyngedome of heuen. Amen.

¶ The seconde lesson, Hebre. xij.

¶ The burden of synne cast awaye: let
vs runne with patience vnto the ba-
sayl that is set before vs lokeynge vnto Je-
sus the auctor and synner of our faythe
which for the ioye that was set before him
abode the crosse and despyled the shame /
& is set downe on the ryght hande of the
throne of god. Consydre therefore how that
he endured suche speakynge agaynst hym
of synners lest ye shoulde be werped & sayn-
te in your myndes: for ye haue not yet re-
systed vnto bloudesthedynge streyunge a-
gaynst synne. And ye haue forget the conso-
lacion

The lessons.

Sacron whiche speaketh vnto you as vnto chyl dren. My sonne despyse not the chastenynge of the lord, neyther saynte when thou arte rebuked of hym / for whome the lord loueth him he chasteneth / ye and he scourgeth euery sonne that he recepueth. But thou lord haue mercy on vs.

The Respon. Hebrew. the. xij
yf ye shall endure chastenynge god offereth hym selfe vnto you as vnto sonnes. What sonne is þ whom the father chasteneth not.

The verse.

yf ye be not vnder correction (wherof all are partakers) than are ye bastardes and not sonnes.

What sonne is that whom the father chasteneth not? **The blyssynge.**

Lord we besche the of thy blyssynge.

Blyssed are all men that truste in the lord.

A M E N.

The thyrd lesson. to þ wyse man. v.

In the laste iudgemente when these vngodly shall beholde the ryghtwise men they shall be troubled with horryble feare and shall maruayle at theyr so soden helth vnlocked for waylyng for the sorowfull anguyshe of theyr mynde sayeng with in them selfe beyng heuy & mornynge for the anguyshe

The lessons.

the angurthe of thei mynde. These are
they whome we had sumtyme in dirision,
and unto lyhelphod of opprobrious laugh-
ter: but we our selfe beguge then without
our wyttes had wente that thei lyfe had
ben but madnes: and so thei ende to haue
bene withoute honour. But nowe se how
they are counted amonge y childre of god/
and thei heritage is among the sayntes.
Wherfore we our selfe then erred & wente
from the way of the trouthe, and the lyght
of ryghtwysnes dyd not shyne vpon vs and
the soune of ryght vnderstandyng spronge
not vpon vs/ we were werped & tyed in y
way of wyckednes and perdition: we wal-
ked hard and wery wayes, for the way of
the lorde we knowe not.

¶ Respon. of the wyseman. the. vi.
When ye were ministers of his kyngdome
ye iudged not ryght ye kepte not the lawe
of ryghtwysnes neyther ye walked after
the wyll of god. Fearfully and shortly shall
he appere vnto you. For ryght shalpe iud-
gements shall be done vpon these that are
in auctorite.

¶ The verse.
To the weake lytell ones is graunted mere-
cy, but the greate myghty ones shall suffer
myghtye stronge tormentes.

Fearfully

Te deum.

Searchallye and thortye shal be appere vnto you. For rightwarpe iudgement shal be done vpon these that are in authoryte.

Glozy be to the father, to the Sonne, and to the holy Ghooste.

For right warpe iudgement shal be done vpon these that are in authoryte.

The songe of Austen and Ambrose.

We prayse the (o god) we knowlege the to be the lord.

All the Earthe mought worshyppe the, whiche art the father euerlastyng.

To the cry forth all aungelles: the heuens and all the powers therein.

To the thus cryeth Cherubyn and Seraphyn continually.

Holy art thou.

Holy art thou.

Holpe art thou.

Thou arte the lord God of holles.

Heuen and Earthe are fulfylled with the gloze of thy maiesty.

The gloriouse companye of the Apostles prayse the.

The godly felawshyp of martires praise the.

The holy congregacion of saythful thurghout all the worlde magnify the.

They knowlege the to be the father of an infinite maiesty.

Re. i.

They

Te Deum.

They knowlege thy honorable and beery
only Sonne.

They knowlege thy holpe & hoste to be a
comforter.

Thou art the kynge of glorie O Christe.

Thou art the euerlastyng son of y father.

Thou (when thou woldest take vpon the
our nature to deliuer man) dydest not ab-
horre the vyrgyne bodye.

Thou hast opened the kyngdome of heuen
to the believers (deathes darre ouercome)

Thou syttest on the ryghte hande of God
in the glorie of the father.

Thou art belieued to come oure Judge.
Wherefore we pray the helpe thy seruantes
whome thou hast redeemed with thy pre-
cious bloude.

Makethem to be nombred with thy sayn-
tes in loye euerlastyng.

O lord save thy people and blyss thy be-
tryng.

Gouerne and also lyfte them by for euer.
We praye the euerp daye.

And we worshyp thy name euer woode
without ende.

O lord lette it be thy pleasure to kepe vs
this day without synne.

O lord haue mercy vpon vs. haue mercy
vpon vs.

O lord

Dñs regnauit. psal. lxxxix.

O lord let thy mercye lyghten vpon vs
euē as we trust in the.

O lord I trust in the, let me neuer be con-
founded.

The versycle.

Christe is deade for our synnes.

Thaunswere.

And is rysen agayne for our ryghtwysnes.

To the Romans. the. iij.

O God bende thy selfe vnto my helpe:
Lord haste the to helpe me.

Glorie be to the Father, to the sonne, and
to the holy Ghoste.

As it was in the begynnyng, as it is now
and euē shall be. Amen.

Prayse ye the lord.

Dominus regnauit.

The lord is kyng: his maiesty is glo-
ryously deckt: the lord hath armed
hym selfe with strenghte, and hath gyfte
hym selfe myghtely.

He hath surely buylde and set faste the
rounde worlde: so y it shall not be moued.

Thy seate was spared in ceason but thou
thy selfe arte of euēlastyng.

The floodes are rysen (O lord) thy flood-
es haue royd.

The floodes haue lysted vp theyr streames
aboue the noyse of the greate stormy and

A. ij.

troubled

Jubilate.

psal. 146.

troubled sees.

Merciful is the lord whiche hathe his
resydence aboute,

Thy wordes are sure & faythfull thy house
is ryght fayre, holy, and godly: the secrete
holpe place of the lord shall stande in to
full longe tymes

Glorie be to the father, to the sonne, and
to the holy Ghoste.

As it was in the begynnyng as it is now
and ever shall be. Amen.

Jubilate.

Make ye melody vnto the lord: al that
dwelle vpon the Earthe worshyppe ye
the lord gladly: come in to his presence
ioyfully.

Knowlege ye the lord that he is god: he
hathe made vs, and not we our selues, we
are his people and the flocke of his pasture.
Entre ye into his gate with thankes gyuig:
and in to his fre purches with prayse syng-
ynge, magnifye hym and prayse his name.
For the lord is ryghte gentle, his mercy
endureth in to euerlastyng and his fayth-
fulnes in to all ages.

Glorie be to the father, to the sonne, and
to the holy Ghoste.

As it was in the begynnyng, as it is now
and ever shall be. Amen.

God/thou

Deus deus meus, psal. lxxxviii.

God/ thou art my god / erly do I syghe
for the my fleshe despyeth the in this
thyrsy and wyde wyldernes.

Here shall I beholde the as in thy secreete
holy place: that I might se thy power/ and
thy gloriousse beauty.

For thy mercy is more despyous then this
same lyfe: with my lyppes shall I praise þ.
Thus shall I magnifye the throughout
all my lyfe: in the prayse of thy name shall
I lyfte vp my handes.

Thou shalt satisfye my soule with fatte
delicious meat: wherupon my lyppes shall
ioye and my mouth shall prayse.

As sone as I shall remembre my selfe vpon
my bed: I shall thynke vpon the, euen in
the watches of the nyght.

For thou verely art he that byngeth me
helpe: and I being sure in the shadowe of
thy wynges, shall triumph ioyfully.

My soule cleued vnto the: for thy ryghte
hande sustented me.

These men that seke my lyfe to spyll it:
shall go downe in to theyr graues.

Men shall driue them vpon þe edge of their
swerdes: they shall be hewen and cut in to
meat for foxes.

But the kynge shall reioyse in god and he
shall gloze that swereth in hym, when

Al. iij. soule

Jubilate.

psal. C.

troubled sees.

Mercelous is the lord whiche hathe his
resydence aboue,

Thy wordes are sure & saythfull thy house
is ryght fayre, holy, and godly: the secrete
holpe place of the lord shall stande in to
full longe tymes

Glorie be to the father, to the sonne, and
to the holy Ghoste.

As it was in the begynnyng as it is now
and euer shall be. Amen.

Jubilate.

Make ye melody vnto the lord: al that
dwelle vpon the Earthe worshyp ye
the lord gladiye: come in to his presence
ioyfully.

Knowlege ye the lord. that he is god: he
hathe made vs, and not we our selues, we
are his people and the flocke of his pasture.

Entre ye i to his gate with thākes gyuig:
and in to his fre purches with prayse syng-
yng, magnifye hym and prayse his name.

For the lord is ryghte gentle, his mercy
endureth in to euerylastyng and his sayth-
fulnes in to all ages.

Glorie be to the father, to the sonne, and
to the holy Ghoste.

As it was in the begynnyng, as it is now
and euer shall be. Amen.

God/thou

Deus deus meus, psal. lxxxviii.

God/ thou art my god / erly do I syghe
for the my fleshe desyret the in this
thyrsty and wyde wyldernes.

Here shall I beholde the as in thy secreete
holy place: that I might se thy power/ and
thy gloriouse beauty.

For thy mercy is more desyrous then this
same lyfe: with my lyppes shall I praise þ.
Thus shall I magnifye the throughout
all my lyfe: in the prayse of thy name shall
I lyfte vp my handes.

Thou shalt satisfye my soule with fatte
delicious meat: wherupon my lyppes shall
ioye and my mouthe shall prayse.

As sone as I shall remembre my selfe vpon
my bed: I shall thynke vpon the, euen in
the watches of the nyght.

For thou verely art he that bryngeth me
helpe: and I being sure in the shadowe of
thy wynges, shall triumphe ioyfully.

My soule cleued vnto the: for thy ryghte
hande sustented me.

These men that seke my lyfe to spyll it:
shall go downe in to theyr graues.

Men shall driue them vpon þe edge of their
swerdes: they shall be helwen and cut in to
meat for foxes.

But the kynge shall reioyse in god and he
shall glorie that swereth in hym, when

Al. ii.

soule

Deus misereatur. psal. lxxij.
foule mouthes shall be stopped.
Glorie be to the father, to the Sonne, and
to the holy Ghost
As it was at the begynnyng, as it is now
and euer shall be. Amen.

Deus misereatur.
God mought fauour and haue mercy
vpon vs: he mought lyghten vs with
his presence.

That thy waye myghte be knowne euery
where in the earthe: and thy sayng helth
also vnto all nacjons.

The people mought magnifye þe (O god)
ye all people mought magnifye the.

The Earthe also moughte grue agayne
by increase: and god whiche is our god
mought do vs good.

God mought blyss vs: and all that inha-
bite the Earthe euen vnto the uttermoste
partes thereof mought feare hym.

Glorie be to the father, to the Sonne, and
to the holy Ghost.

As it was in the begynnyng, as it is now
and euer shall be. Amen.

The songe of the thre chyldren.

Praise ye the Worde all his workes:
praise and extoll hym for euer.

ye aungelles of the lorde praise the lorde:
ye heuens loue the lorde.

ye waters

Benedicite. Daniell. f. 12

ye waters all that are aboue heuen prayse
the lord: all the powers of y lord mought
prayse the lord.

The sonne the mone prayse ye the lord:
starres of the firmament loue ye the lord.

The rayne and the dew prayse ye the lord:
all the wyndes of god prayse ye the lord.

Hyer and heat magnifie ye the lord: wynter
and sommer loue ye the lord.

Mystes and ye hoze frostes praise ye the
lord: the frost and colde loue ye the lord/
yse and snow mought loue the lord: nightes
and dayes prayse ye the lord.

The lyghte and darknes moughte prayse
the lord: lyghtenynge and cloudes loue
ye the lord.

The Earth mought prayse the lord: loue
and extoll hym for euer.

Hilles and Mountaynes prayse ye the
lord: all that sprynge th vp on the Earthe
loue ye the lord.

ye welles and sprynges prayse the lord:
rees and floodes loue ye the lord.

Whale ffishes and all that moueth in the
waters prayse ye the lord: all byrdes of
the ayre prayse the lord.

All beastes bothe wyld and tame prayse
the lord: ye chyldren of mē loue the lord.

Israell praise thou the lord: loue hym and
extoll

Laudate dominum de. psal. C. xlviii.

extoll hym for ever.
ye mynisters of the lord prayse the lord:
ye seruantes of the lord loue the lord:
ye spyrites and soules of ryghteous men
loue the lord: ye holy and meake in herte
prayse the lord.

Quanta, Maria, Michael prayse ye **o** lord:
loue and extoll hym for ever.

O lord thou art blyssed and praysed in the
firmament of heuen: thou art prayse wor-
thy/ glorious and magnified in to worldes
without ende.

Laudate dominum de celis.

Prayse the lord ye heuenly myndes:
prayse ye hym all that are aboue.

Prayse hym all angelles: prayse hym all
his hoste rounde aboute hym.

Prayse hym sonne and mone: prayse hym
all bryght and shynnyng starrs.

Prayse hym the most hyghest heuens: and
ye waters that are aboue the heuens.

Prayse ye the name of **o** lord: for he made
and created all thynges with a worde.

And hath made them to stande faste in to
the woyle of worldes: he hath gyuen them
a lawe whiche they breake not.

Prayse the lord all creatures of the erthe:
dragons and all deape waters.

Alpe/hayle, snowe, yse/ shynny myndes:
doynge his

Cantate. psal. C. xlix.

Doynge his commaundement.

**Mountayns and all hyghe hylles: fruitfull
trees, and all cedre trees.**

**All wyld beastes and tame: all thynges
that crepe, and fetherde foules.**

**Kynges of the earthe and all people: pry-
nces and all rulers of the Earthe.**

**Single men and maydens, olde men and
yonge prayse the name of the lord: for it
is only hygh and spred ouer erthe & heuē.**

**He shall lyfte vp the power of his people:
it becometh his sayntes to prayse hym, whi-
che haue professed hym: euen Israell his
owne people whiche cometh vnto hym.**

Cantate domino.

Prayse ye the lord.

**Synge ye to the lord with a newe dy-
scorde: his prayse shall be in the congre-
gation of the sayntes.**

**Israell shall reioyse of his maker: and the
daughters of Syon of theyr kyng.**

**They shall praise his name with trumpet:
synge ye vnto hym with taberat & harpe.**

**For the lord well pleased with his people:
shall exalte lowlyones with his helpe.**

**Sayntes shall reioyse euen from theyr her-
tes and the nobles shall triumphe in theyr
trouphes.**

The exalting of god is in their throtles: and

A. v.

in theyr

Laudate dominum. psal. C.I.
in theyr handes a two egged swerde.
To take vengeance vpon the gentyles:
and to correct the people.
To bynde theyr kynges in chaynes: and
their most noblest rulers i fetters of yerne.
To execute iudgemente amonge them as
it is wyrtten: this gloire shall be vnto all
that are his sayntes.

Gloire be to the father, to the sonne, and
to the holy Ghost.

As it was in the begynnyng, as it is now
and euer shall be. Amen. Laudate dñm.

Praise hym that hath his residence
in his secreete holy place: prayse hym
that reygneth in y firmamente, the seate
of his power.

Prayse hym for his strenghte: prayse hym
for almyghtynes.

Prayse hym with sounde of trompettes:

prayse hym with lutes and harpes.

Prayse hym with tympany and taberat:

prayse hym with organs and pypes.

Praise hym wi: h soft clavicimbales: praise
hym with loude clarcymbales.

What soeuer thyng is endued with breath:
let it prayse the lord.

Gloire be to the father / to the sonne / and
to the holy ghost.

As it was at the st.
The Antheme.

The hyghell

To the Romans the .iii.

The hyghest prayse & greatest glorie
that we maye geue to god: is to be-
leue his promyse: & to verifie it with our
faythe which faythe he doth geue vs also,
that we myghte beleue our synnes to be
forgiuen in Chyistes bloude.

The Chappter Ephyl. ii.

By grace are ye made safe thzugh faith
& y^e not of your selues: for it is y^e g^oft
of god, and cometh not of wo^rkes lest any
maⁿ shold boast hym selfe of his owne dea^ds

Thanks be to god. ¶ The hymne.

Praise ye the Lorde omnipotent.
Whiche thzugh his benygnyte. his
most dere sonne hath to vs sent. to dye for
our iniquite

We were his cruell ennemyes / abiecte for
our transgression. how be it in chryst fye
we our peis. whiche is our satisfaction.

Glorie be to the trynyte. the father / sonne /
and spryte luyng. whiche are one god &
persones thre. to whome be prayse with-
out endyng.

The versycle.

What and yf we here suffer with Chryst.

Answer.

Then shall we be glorified togyder with
hym in heuen.

Romans in the .viij. chapptre

here folo

Benedictus.

Luce. i.

There foloweth the songe of zachary the
prieſte ſapnt John Baptiſtes father.

Benedictus.



Blessed be the lord / god of
Iſraell: for he hath graci-
ouſly viſited / and redeemed
his people.

He hath ſet vp our might-
ye helpe: in the houſe of
Dauid his ſeruaunte.

According to his promiſes, by þ mouthes
of his holy prophet; of a longe tyme paſt.
Promyſynge that we ſhoulde be preſerued
from our enemies: and from the handes
of all them that hate vs.

That we wolde thus uſe and declare his
ryche mercy towarde our fathers: remem-
bring his holy promyſes.

And alſo to performe his othe whiche he
ſwore to Abraham our father: and pro-
myſed hym ſelfe to geue it vs.

So that without feare, we deſpued from
the handes of our enemies: myghte ſerue
and honour hym.

In holynes and ryghtwyſnes before him:
all dayes of our lyfe.

And thou (my chylde) ſhalt be called the
prophete of the moſte hygheſt: for thou
ſhalt go before the face of the lord to pre-
pare his

The anthem.

pare his wayes.

To geue the knowlege of the sauyng helpe
to his people/ through the forgyuenes
of theyr synnes.

The whiche cometh through thaboudant
mercy and goodnes of our god: by þ which
he hath thus graciously looked vpon
vs/ spynggng from aboue.

To geue lyght to them that haue sytte in
becknes/ and in the shadowe of deathe: to
direct our fete in to the way of peace.

Glorie be to the father, to the sonne, and
to the holy Ghoste.

As it was in the begynnynge, as it is now
and euer shall be. Amen.

The anthem.

HE that moueth vs to pray, hath alre-
dy graunted vs our askynge yf we
aske in faythe, whiche sayeth, all thynges
what so euer ye shall aske my father in
your prayer with belefe: ye shall receyue

The versycle.

Father heare our prayer.

Thaunswere.

And make vs to aske of the in fayth. Amē.

The coler.

O God almyghty our mercyfull father
whiche haste so excedyngly loued vs
thy chosen chyldren: þ thou woldest vns-
saue to

The prayers.

saue to gyue vs thy onely and welbeloued
sonne Iesu Christe our sauyour to suffre
deathe for our synnes: so that all that thus
beleue in hym, myght not perishe, but ha
ue lyfe euerlastyng: we beseeche the for thy
aboundaunt mercye, and for that inestima
ble loue, which thou barest to thy sonne christ
our sauyour, gyue vs of thy grace / & poure
thy fauour in to our hertes, that we maye
beleue, feele & knowe perfectely that thou
onely arte our god: our father / and to vs
an almyghty helper / deliuerer / & a sauyour
frome synne, from all the deuelyshe powers
of hel, of this worlde, and from deathe / &
by thy sone our Lorde Iesu christ. Amen

A prayer to the holy Ghoste.

Come holy spirite, replenyshe the her
tes of the faythefull: and kyndle in
them thy benygne loue. **The versicle.**

Send forth thy spirite and men shall be
created a newe. **Thanswere.**

For so renewest thou the soule of man.

The prayer.

O God whiche hast instructed y hertes
of the faythfull men with the lyght
nyng of the holy ghost: graunt vs to saue
a ryght in the same spirite / and to reioyse
euermore of his consolation. which lyuest
and reigneest in the same spirite cuer. Amen.

deliuer

The prime and hours.

A prayer to the Trinite.

Deliver vs, save vs, and iustifie vs, o blis-
sed Trinite.

The versycle.

The name of god be blessed. **Thaunswer.**
from age to age everlastynge. Amen.

The prayer.

O Almyghty everlastynge god / whiche
hast gyven vs thy seruantes to know
lege the gloze of the everlastynge Trinite
with a faythful knowlege / and so worship
the one god in thy almyghty maiesty: we
beseeche the that through the stedfastnes of
this fayth / we moughte be defended from
all aduersities: whiche lyvest and raigest
one god in the Trinite of persons worlde
withoute ende. Amen.

The prime and hours.



God benede thy selfe to my
helpe: Lorde haste þy to hel
pe me. Glory be to the
father, to the sonne, and to
the holy Ghost.

As it was at the begyn-
nyng, as it is now and ever shall be. Amē.
Prayse ye the lorde.

The hymne.

O true holy spiryte to the we call, to
stablish our infyrmyte. gyue vs true
faythe

Deus in nomine tuo. **psalm. lxxxviii.**
savage and booke without. Inflame our
heart with charity. Our nature is fore-tyrannized. and needeth
regeneration. lighten our myndes create.
O lord our consolation.
Glory be to thy father. the father/ son/ &
spytie living. which are one god & persons
thre. to whom be prayse without endyng.

Deus in nomine tuo.
O God, save me for thy names sake: be-
lyue me by thy power.
O my god, here my prayer: lyken to the wor-
des of my mouth.

For strange men are risen agaynst me:
and strong tyrannites persue my lyfe/ they
have not god before they: peis. Selah.
But lo, god helpeth me: the lord is pre-
sent with them that susceyne my lyfe.

He shall accorde euill to my awayte lap-
ers: for the troublers sake thou shalt treade
them downe.

I shall with good wyll make a sacrifice
to thee: I shall magnifye thy name (O lord)
for thou arte full gentell.

And thou shalt deliuer me from all trou-
ble: and my eyes shall see my pleasure vpon
myne enemies.

Glory be to the father, to the Sonne, and
to the holy ghoost.

As it was in. &c.
Amen.

Laudate dñm omnes. psal. Cxvij.

Magnifye ye the lord, all gentylles: ma-
gnifye hym all nations.

For his mercy is spred ouer vs: & the faith-
fulness of the lord stonderth for euer.

Glorie be to the father / to the sonne / and
to the holy ghost.

As it was in the be-
gynnyng, as it is now & euer shall be. amē

Confytemini dño.

Magnifye ye the lord for he is grati-
ous: & his mercy endureth for euer.

Let Israell now magnifye hym: for his
mercy endureth for euer.

Let the house of Aharon magnifye hym
for his mercy endureth for euer.

Let as many as feare the lord magnifye
hym: for his mercy endureth for euer.

When I was in a greuous strayne: I cal-
led vpon the lord, and he graunted to set
me at large.

The lord stonderth on
my syde: I shall not feare what so euer mā
may do vnto me.

The lord stonderth
on my syde with my helpers: and I shal se
my desyre vpon them that hate me.

It is better for one to comyt hym selfe to
the tuition and defence of the lord: then
to mannes defence.

It is better to put our confydence in the
lord: then in men be they neuer so greate.
For all the gentyles beseged me on euery
syde.

A. J.

syde

Confiteantur.

psal. C. xlviii.

Myde: Well sayde I, in the name of the lordes
for I shall cut them awaye.

They compassed me in, yet they be set me
rounde aboute: Well sayde I, in the name
of the lord, for I shall cut them awaye.

They swarmed aboute me lyke bees: and
inued me as fearfully as fyre & dreye thorn
nes / but they were sone quenched: for I
sayde well, in the name of the lord shall
I cut them awaye.

I was caste with
greate violence redye to haue fallen: but
the lord sustayned and helpte me.

The lord is my strenghte and the verap
same whome I prayse: it is he that is my
sayyng helth.

The voyce of tryumphe/
and of men ioyfully publyshyng thep: sa
uyng helpe now brought vnto them is in
the tabernacles of the ryghtwoyse / for the
ryghte hande of the lord hath brought
it so myghtely to passe.

The ryghte hande of the lord is excellent
wyghe: the ryghte hande of the lord hath
broughte it so myghtely to passe.

I shall not dye but lyue: and shall publysh
the mothes of the lord.

He chastised me with greuous and ernest
chastmyt: but yet he betoke me not to death.

Open me the gates of ryghtwoyse men: I
shal entre in at them / & magnifie the lord.

This is

Confitemini.

psal. Lxxv.

This is the gate of the lord: the right-
wise shall entre in therat.

I shall magnifye the for thou hast graun-
ted me: & hast brought me a sauynge helpe
The stone whiche the buylders opprobry-
ouslye casted awaye: is made an heade cor-
ner stone.

Of the lord this is done: &
this same thing is a myracle in our minde.
This is that same daye whiche the lord
hath made: let vs be glad & reioyse therein.

I beseeche the (lord) nowe helpe vs I be-
seeche the (lord) make vs now to prospere.
Well happen it to that man which is com-
men in the name of the lord: we shal pray
for your welthe to well happen vnto you
from the house of the lord.

The lord is stronge / and he wyll make
lyghte to shyne vpon vs: take your sacrifici-
es to be offred / euen to the alters endes
with cordes.

It is thou that art my
god / and I shall magnifie the thou art my
god and I shall exalte the.

Magnifie ye the lord for he is gracious:
and his mercye endureth for euer.

Glozy be to the father, to the sonne. &c.

The anthem.

Beholde I haue set vp in syon a cho-
sen precyous stone to be layde in the
highest corner of my chyrche and also to be

.Ry,

in the

The prayer.

in the foundacyon thereof. And he that be-
leueth in hym, shall not be shamed: to you
therefore that beleue, it is precious: but to
theym that beleue not in hym, as to the
buylders that reproveth this stone, it is a
stombyng stone.

The versicle.

Lord heare our prayer. **Thaunswere.**
And make vs to aske in faythe. Amen.

The prayer.

O father which bydest prophesy of thy
sonne Christe by the mouthe of Syme-
on holdynge hym in his armes nowe
presented in to the temple sayenge to his
mother the vyrgyn mary: beholde; this thy
chylde is set vp for many in Israel to fall
at hym and many agayne to rise by hym/
he is sette vp for a marke to be agaynst
sayde: we beseeche the father for the fauour
that thou barest to this thy Sonne: suffer
not vs through unbeliefe with these blynde
buylders to stumbe & to fall at this stone:
neither with them to reprove and to saye
agaynst hym & his doctryne/ but by fayth-
full trust and true belefe in hym to rise by
hym: beleuyng stedfastly/ that by his death
his wrath is peased and through his bloud
be thou forgyven vs oure synnes / by this
stone thy sonne our lord Jesu Christ. Amen.

The thyrde houre.

O god

The thyrd honre



God bende thy self in to
my helpe. O lord haile
the to helpe me.

Glorie be to the father/
to the sonne / and to the
holy ghost. As it was
in þe begynnyng, as it
is now & euer shal be

Prayse the lord/
The hymne.

Let vs reioyse deuoute chrysten. put-
tyng a pare all heuenes. for chryste
regardeth his brotherne. and furdereth all
theyr busines.

All though this vale
of miserie. our troubles dothe encrease.
yet Christ dothe se our penurye. whiche is
our inwarde peace.

Glorie be to the
trinite. the father, sonne, & spirite luyng.
whiche are one god and persons thre. to
whom be prayse without endyng. Amen.

Ad dominum.

When I was in strapte anguythe

When I called vpon the lord: and he
graunted me.

Lord deli-
uer my soule from lyenge lippes: and from
a deceptfull tongue.

What auatageth
it the: or what good byngeth it the (o ly-
enge man) thy deceptfull tongue?

Oh, warpe arrowes of the stronge archer:
and boote consumyng iuniper coles.

Ah lafe

Leuant oculos. psal. Lxxi.

Blasse that I am thus longe holden in
exile amonge these false and cruel folke of
Meshec: and must yet dwell still with the
chorus of the nation of Kedar.

All to longe hath my soule taried among
these violent men: whiche hate peace.

I studie for peace / but when I speake of
peace to them: by and by are they styed to
batayle.

Glozy be to the father. &c.

Leuant oculos.

Lift vp my cies in to the hylles: from
whence help mought come vnto me
My helpe cometh from the lorde: the ma-
ker of Heuens and Earthe.

He shall not suffer thy fete to slippe: ney-
ther be beyng thy keper / shall sleape.

No / neyther shall he sleape / nor yet ones
drynke: that keapeth Israell.

The lorde is thy keper / the lorde is thy de-
fence: and is euer at thy ryghte hande.

The sonne shall not smyte the by daye:
neyther yet the moone by nyghte.

For the lorde wyll keape the frome all
euyl: yc / he wyll keape thy soule.

The lorde shall kepe both thy out goynge
and thy incommynge: from this tyme vnto
euertlastynge.

Glozy be to the father,
to the sonne, and to the holy ghoſte.

As it was in the begynnynge. &c.

I was

Letatus sum. psal. Cxxij.

I was ryght glad when me sayd vnto
me: let vs go vnto þ house of þ lord.
Our feete shall stande fast in thy gates: O
Jerusalem.

Jerusalem is buylded
goodly lyke a Cytie: well framed togyder
in her selfe.

That thither myght
ascende the trybes, even the trybes of the
lorde to magnifye the name of the lorde:
for so was it comaunded vnto Israell by
gods owne mouth.

For they were
ordend & holden seates of iudgemēt: even
the iudgement seates of þ house of dauid.
Praye ye for the felicitye of Jerusalem: the
louers of the mought prospere

They mought prospere within thy walles
they mought prospere within thy holues.

For thy brothers and neyghbours sakes:
shall I nowe praye for thy felicitye.

For the houses sake of the lorde our god:
I shall praye for thy welthe.

Glorie be to þ father. &c. ¶ The anthem.

Those men are not of the ryght Jeru
salem althoughe they are called spi
ritual and of the churche: aperc they neuer
so holpe: whiche bere, trouble, and perse
cute the poore symple preachers of christes
gospell & thysse for theyr bloude. versicle.
Lorde heare our prayers. ¶ Answer.
And geue vs grace to aske in sayth. Amen.

g oue

The prayer.

Our mercifull father which prophesiedst by y^e mouth of thy sonne our sa-
uour Christe: that the tyme sholde come
when men sholde curse/excommunicate and
chase thy flocke oute of theyr synagoges
believing in so doyng/to do vnto the hygh
thesse in hyllynge of them: we beseeche
the for thy trouthes sake / & for the fauour
that thou barest to thy sonne: to deliuer
vs from theyr hands: and open thou theyr
eyes that they myghte se theyr synnes and
repent them and knowe thee and thy sonne
throughe the holpe Shoulde the spryue of
trouthe. Amen.

The sixth houre.



God bende thy selfe in to
my help: Lord haste the to
helpe me.

Glorie be to
the father, to the sonne, &
to the holy ghoſte.

As it was in the begyn-
ning, as it is now and euer shall be. Amen.

Prayse ye the lord.

The hymne
Doute ye the lord of Israell. for his gyftes
celestiall. whiche sendeth his Shoulde in
vs to dwell. to subdue our bodies bestiall.
He giveth vs gyftes manifolde. he ledeth
and kepeth vs tenderly. his is our syluer
and our golde. to hym be prayse eternally.
Glorie be to the Trinite. &c.

Vnto the

Ad te leuant.

psal. Cxxix.

Anto the lyfte I bp my eyes: to which
rulest heuens:

Beholde for as the seruantes eyes are euer
vpon theyr masters, and the maidens wait-
tyng vpon hir mystris, even so let our eyes
be lokynge vp vnto the lord, our god, vn-
tyll he hath mercy vpon vs.

Haue mercy vpon vs lord haue mercy
on vs: for we are oute of measure fylled
with ignominie.

Our lyfe is fylled out
of measure with scoynes & dirision of these
welthy ryche men: & with ignominie and
shame of this arrogant and proude men.

Glorie be to the father.

As it was &c.

Nisi quia dñs

psal. Cxxxi.

Excepte the Lord had ben with vs:
(let Israell now speake)

Except the lord had ben with vs: when
these men rose agaynst vs.

Without doubt (theyr wrath thus kyndled
agaynst vs) they had deuoured vs quicke.
Waters had wrapped vs in with theyr wa-
ues: the floudes had gone oute our soules.
The troublouse floude of this importune
men: had runne ouer our soules.

But praysed be the lord, whiche hath not
geuen vs in to theyr tethe for theyr praye.

Our soules are deliuered lyke the byrde
frome the snare of the fowler / the snare is
broken

Qui confidunt. psal. C. xxb.
broken and we are escaped. Our helpe
cometh through the name of y^e lord: which
haue made the Heuens and Earthe.
Glory be to. sc.

Qui confidunt.
They that trust to the lord shal neuer
shacker: but shall stande faste for euer
lyke the mounte of Syon.

And lyke as Ierusalem is gyfte aboue
with hylls: eue so closeth y^e lord his peo-
ple frome this tyme vnto euerlastyng.

He wyl not suffer the power of y^e vngodly
to oppresse the lande of the ryght wyse: lest
the ryght wyse put to the theyr handes to
our wyckednes.

Deale thou gently
with good men: and with men ryghte in
theyr vertes.

They in that swaue
from the ryght waye vnto shrewdnes: the
lord might lede a way with men geuen
vnto wyckednes.

Glory be to the. sc.
The anthem. Esaye. lviij.

The vngodly men are lyke a feare-
fellynge see, whiche can not reste
but the waues of it reboilde with violence
castyng out synke & filthynes: the deuellish
vngodly shall haue no reste (sayth y^e lord)
but here they shall be euer vexyng y^e right
wyse, and after this, they shall haue a per-
petuall gnawynge in theyr conscience.

The versicle.

Lord here

The prayer.

Lozde here our prayer. ¶ Answer.

And make vs to aske in faythe.

Our mercifull lozde whiche walt save
at the dreadfull hour of thy last iudge-
mente to these wretched vngodlye: go your
wayes out of my syght ye workers of wick-
ednes. We beseeche þ for thy paynfull pas-
sion þ thou sufferdest in thy pure innocent
soule for our redemption: let vs heare this
ioyfull voyce of thy mouth in that tyme of
our redemption and gloze, sayenge: come
unto me ye blyssed chyldren of your father
and receyue the kyndome of heuen prepa-
red for you frome the begynnyng through
your sayour Jesus Chryste. Amen.

The nyente hour.

O God bende thy selfe in to my helpe.
O Lozde haste the to helpe me.

Gloze be to the father, to the sone, and to
the holye ghoſte. As it was in the be-
gynnyng, as it is now & euer shal be. ame.

Prayse ye the lozde. ¶ The hymne.

Praise ye our father louyngly. which
gentlye hath vs preserued. when
we forsoke hym wretchedlye. and by syn-
ne had death deserued.

His mercy was so bounteous. þ although
we thus fel. frely in Chyist he pardoned vs.
and by his deathe redeemed from hell.

Gloze be

In conuertende;
Glorie be to the Trinite. the father & sonne
& spūte luyng. whiche are one god and
persons thre, to whom be prayse withoute
endynge. Amen.

When the lord shall brynge agayne
vs of Babylon fro captiuitie we shall
be lyke men dreamyng for ioye.

Then shall our mouthes be fylled with
laughte, and our tongues with triumphe:
then shal it be sayde amonge the gentyles:
that the lord hath wroughte myghtely
with these men.

The lord shall wor-
ke myghtely with vs, we shal be refreshed
with greate gladnes.

Brynge vs agayne from captiuitie o lord
for so shalt thou syl vs with ioye as if thou
shouldeste geue plentyouse floudes to the
dwellers in that thyrsty southe deserte.

They that solwe with teares: shall reape
with gladnes.

When they wente
forth to solwe they went weppynge takyng
with them theyr leade hoddes.

But when they shall come agayne: they
shall come with great ioye bryngyng their
handes full of come.

Glorie be to. &c.
Psalm. 124.

Excepte the lord buylde the house: the
buylders therof labour but in vayne.
Excepte the lord heape the eyse the kea-
pers therof

Alfi dominus. psal. C. xlvij.

perce thereof watche but in vayne.

It is all in vayne that ye haue your selues to ryse so early: and agayne to dysce your downe spyttyng to eate your carefull breade. (excepte god gyue it all)

Ho: it is he that thus shall gyue vnto his welbeloued: quyet sleape and plentypous relectyon with good foode.

No chyliden at the heritage which þe lord gyueth: the frute of the wombe is his gyfte

As arrowes are in the handes of þe myghty man: even so shal be the chyliden of thy yonght.

Blessed is that man whiche hath his quiver fylled with these arrowes: for they shal not be shamed whē they shal haue to do with theyr enemies i iudgement. Glory be to the father. &c.

Beati omnes.

Blessed is he who so ever worshypeth the lord: whiche also walketh in his wayes.

Ho: thou shalt eate the labours of thine owne handes: and shalt haue prosperous encrease.

Thy wyfe shal be frutefull as the bynie tree within the walles of thy house: thy chyliden shal stande rounde aboute thy table lyke the plantes of Olive trees.

Ho thus shall that man be blessed which worshypeth the lord,

The lord

The prayer.

The lord shall do the good from thy sonne
and thou shalt delight beholding the pro-
spect of Jerusalem all dayes of thy lyfe.
And thou shalt see thy chylders chyldren
and the felicity of Jerusalem. Gloz. ec.

The Anthem. Math. the. vi.

O fear is the prouysyon of god for vs
which biddeth vs first feare his kyng-
dome by feare/fayth/and trust in hym, and
then all thynges necessarye for our bodies
shall be caste vnto vs but so þat we labour
in that whiche good is. The versicle.

Lord beare our prayer. Answer.
And geue vs grace to aske in fayth. amē.
the prayer.

O our mercifull father whiche in tea-
ching vs to praye by thy sone chryst/
hast commaunded vs to call the, father and
to beleue that we are thy welbeloued chyl-
drene whiche styre vp none of thyne to
praye but to contente that thou woldest
heare them, grynge vs also all thynges
more effectuosly and plentifully then we
can either aske or thynke: we beseeche the
for thy sones sake/geue vs grace to beleue
and to knowe stedfastly that thy sone our
sauiour Chryste is geuen of the vnto vs,
to be our sauiour/our ryghtwysenes/our
wylledome/our holynes, our redemption/our
our

The Euensonge.

our satisfaction: and suffer not vs to trusse
in any other saluacion / but in the sonne &
by thy sonne onely our sauyour. Amen.

Where begynneth the Euensonge
in Englyshe.



God bende thy selfe to
my helpe. O lord

haste the to helpe me.

Glorie be to the father,
to the sonne, and to the
holy ghost. As it was
in the begynnyng, as it

is now and euer shall be. Amen.

Prayse ye the lord.

Beatus vir.

psalmus. i.

Blessed is that man whiche wal-
keth not in the counsell of vn-
godlye: and stonderth not in the
way of synners and syteth not
in the seate of the pestylent scorers.

But hathe all his pleasure in the lawe of
the lord: and vpon it his mynde is occu-
pyed / bothe daye and nyghte.

Suche a man shall be lyke a tree planted
by the ryuer syde: whiche wyll gyue forth
his frutes in due tyme / and his leaues shall
not wither: for what so euer he shall do /
shall prospere.

But so shall not the
vncrolye

The Lamentation.

Ungodly: for they shall be like duste which
is dispersed with the wynde.
Wherefore these ungodly shall not stand in
the iudgement: neither these synners may
abide in the companye of the ryghtwyse.
For the lorde approueth the waye of the
ryghtwyse: but the waye of synners shall
perishe.

Glorie be to the father .et.

Quare fremuerunt gentes. psal. 117.

Why therefore do the gentyles thus swell
and cluster together: wherefore do
people of the Quene thus gnasse in bayne:
wherefore conspye the kynges of the earth:
and the chiefe prestes thus cast theyr heades
together agaynst the lorde & his anoynted.
Sawge let vs breake theyr bondes: and
let vs cast of theyr yokes.

But he
that hath his residence in heuen derideth
them: it is the lorde that scorneth them.
Then shall he thynke them doleful in his
wrathe: and in his indignacion shall be all
to trouble them.

I haue constitute & ordeyned my kynge:
to be ouer vpon my holpe byll.

I shall stonde forth & looke comfident:
for he sayde vnto me thou arte my Sonne
whom I haue nowe openly declared.

Aske of me/and I shall gyue the, the na-
tions into thy heritage: to be thyne owne
possession

The Euenſonge.

poſſeſſon thing out all the worlde:
thou ſhalt ſmyte them together with an
yrene ſcepter: & ſhalt breake them lyke earthen
vesselles.

Now therefore ye kynges/
be wyſe and underſtonde: ye rulers of the
erth be content to be monyſhed & learned.
Serue ye y^e lord deſely: ſtudy to geue hym
his honoure toſſully with reuerence.

Kyſſe ye the ſonne/leſt (he beynge wroth)
your life yuſhe/for his angre ſhalde worſly
kyndled. And then bleſſed are all
men that truſte in hym.

Dñe quid multiplic. .psal. 137.

Iorde / ſe what a ſorte there are that
trouble me: full many there are that
lye agaynſt me.

Many there are
I thynke thus vpon my ſoule: ſurely there
is no helpe to be looked for from god/ vnto
this man.

But thou lord/ thou art my
helpe & my glory: thou liſteſt vp my heade.
O lord I called vpon with my prayer:
and he answered me euen from his holye
hill. Selah.

I ſhall lye doſone and
ſeape/ I my ſelfe ſhal vpwake me: for the
lorde ſullepeth me.

I ſhall not feare/
ye thouſandes of folke: althoughe they be
ſege me rounde aboute.

Kyſſe (lord) haue me my god: thou ſhalt
ſhake all my enemyes ſuch a clap on thyr
cheakes

D. I.

The Euenſong.

theſe, that a non the ſetres of theſe bra-
gally ſhall be broken.

It is þ lordes
power to ſaue: & thy people ſe beboueth
to be helpen & endued with thy benefites.

¶ Dom nobis dñe. psal. C. xv.

Do to be lord / not to be but to thy
name gve the glory and praiſe: for
thy mercy and for thy trouthes ſake.

Wherefore then ſholde the gentyles ſaye:
where is now thy god?

Wher our god is in the heuens: he dothe
what ſo ever lyketh hym.

¶ Theyr images are but golde and ſyluer:
even the very worke of mannes hande.

¶ They haue mouthes and yet ſpeake they
not: eyes and ſe not / eares and heare not /
noſe and ſmell not.

¶ They haue handes
and norþynge ſele they: ſtate and go not /
with theyr throte make they no noyſe.

¶ Unto theſe ydols are they lyke that make
them: and as many as truſte vnto them.

¶ But Iſraell truſte thou in the lord for he
helpeth them and is theyr ſhyld.

¶ Ye of the houſe of Aharon, ſe þ ye truſte in
the lord: for he is their helpe & theiſr ſhyld.

¶ Ye worſhippers of the lord, ſe þ ye truſte in
the lord: for he is to them helpe & defender.

¶ The lord wyll haue vs in mynde / it is he
that wyll do good: he wyll do good to the

houſe of

The euenfonge.

house of Israel / & to the house of Aharon.
He wyl be beneficiall to þ worshippers of
the lord: as wel to þ lytell as to the grette.
The lord mought increase his good mynde
towards you: towards you and towards
your chyldrene. ye are they to whom
the lord doth good: which hath made he-
uen and the erthe.

The heuens / the
deepe heuens are the lordes: but therthe
hath he geuen to the chyldren of men
The deed in no maner of wyse shall prayse
the lord: neyther they that go downe to
the place of silence.

But we shall
magnifye and prayse the lord: frome this
tyme in to euerlastyng. **C**praise ye þ lord.

The Antheme. To the romans xv.
The which are stronge (sayth paule)
ought to beare the frailnes of them which
are weake and not to stonde in our owne
conceptes. **The Chap. Roma. xv.**

Let every man please his neyghbour
unto his welthe and edefyng / for
Christe pleased not hym selfe / but as it is
wryten. The rebukes of them which reup-
led that fell vpon me. Thank; be to god

Blessed be god father almyghty. whiche
hath strengthened his feble flocke, with
bedfast faythe and bolde spirite. to bere his
wolle byrden and yoke.

The

The hymne.

These are I last dayes perelous. feely Chy
des gospell to professe. come downe, lorde
worthily to iudge vs. and take vs from this
benignes. Amen.

The versicle.

What thyng is precious in godes sighte.

Answer. The deith of his faithful me.

The songe of our Lady.

My soule magnifyeth the Lorde.

And my spirite reioyseth in god my
saviour.

For he hath looked on
the poore degre of his hande mayden.

Beholde nowe from thence forth shall al
generations call me blessed.

For he that is myghty hath magnified
me: wherefore blessed be his name.

And his merce is ouer them that feare
hym: throughout all generations.

He hath declared his myghte by his po
wer: he hath dyspersed the proude men by
the wayne sturp of theyr owne vertes.

He hath plucked downe men of power
from theyr seates: and hath lysted vp the
poore lowly ones.

The hungry men
he hath satisfied with goodnes and them
that appered ryche he hath leste voyde.

He hath taken vp Israell his seruaunte
thyngynge vpon hym to be saued for his
mercyes sake.

Like as he promysed to
our fathers: as to Abraham & to his seade

for ever

The emensonge.
for evermore. Gloze be to the father. **Sci**

The Anthem. Luke. the. i. c. ii.

Sometime the scripture with the go-
spell was so free: that they were prea-
ched of the mouthes of holy women/as of
our blessed lady/of Anna phaneles dought-
er, & of þe foure doughters of phyllipp/ but
now beholde (sayth þe lord by his prophete
Amos) I shal sende an hūgre in to þe erthe,
not the hūgre for bodely fode nor thirst for
water / but hūgre and thirst to here the
worde of the lord and men shall go frome
the one see to the other cōpassynge aboute
frome the northe to the easte sekynge the
worde of the lord & they shal not fynde it.

The versicle. Oh lord sende vs the
preachers of thy worde. **Thanswere.**

And geue vs grace to beleue it amē. **Orati.**

Omerciful father which by thy worde
madeste all thynges: and by it shalt
brynke agayne at the tyme appoynted/
and with thy fearfull worde dydeste caste
downe Adam/ with thy comfortable worde
lyftedest hym vp agayne/ also thurgh the thy
worde thou hast declared thy wyl & geuen
be the knowlege of the, by the fathers and
pphetes/ & at the last by thyn owne sonne
christ, sendyng hym to preache it as a tūg
soo necessarie that without it there is no
knowleg

The Euensong.

knowledge of the / no farther / no saluation /
no helpe: therefore we beseeche the for thy
wordes sake / and for thy glory therein to set
up thy worde againe & make it be knowne
which of so longe tyme hath ben darkened
with mennes dreames and thynste downe
with mennes wordes and mennes lawes:
so that throughte thy worde / nothe at the
last we myght knowe thy wylle from men-
nes pleasures: and finally to beleue onely
thy worde and do thy wylle by thy Sonne
our lord Iesu. Amen. ¶ The Compleene.

¶ Conuerte nos.
Turne vs to the (O god) our saviour.
And turne thy wraathe from vs.
O god bende thy selfe in to my helpe:
Forde haste the to helpe me. ¶ Glory be
to the father, to the sonne, and to the holy
Ghosse. As it was in the begynnyng,
as it is now and euer shall be. Amen.

¶ Example ye the lord. ¶ psalmus. xlii.

How longe (lord) wylt thou carye?
wylt thou forget me for euer? how
longe wylt thou turne thy face from me?
How longe shall I thus stude musinge
with my selfe: spillinge my herte dayly full
of sorowe. How longe shall myne
enemye be thus exalted ouer me.

Beholde

The compleme.

Beholde and answere me lord: my god
keepe me waking least the slumbe of death
come vpon me. ^{psalms} ye leaste perauenture
myne enemye may say I puailed agaynst
the: for yt I fall my troublers wyl reioyce:
But I trust in thy mercy, my verte shal be
glad of thy helpe: I shall gyue thanks to
my lord for he hath rewarded me.

¶ Judica me.

Avenge me o. God / and defende my
cause from thungodly folke: deliuer
me from the deceytfull and naked man.
For thou art my God and my strength:
wherefore hast thou put me awaye? where-
fore go I thus morninge, my enemye op-
pressynge me? Make thy lighte, and thy
faithfulnes to shyne vpo me: let these ely-
ges lede me vnto thy holy hill, and let the
lede me to thy tabernacles. That I might
come to p. altare of God, even the god
of gladnes & author of my ioye: to prayse:
and to magnifie p. with herp (god my god)
wherefore art thou delecte (my soule) thus
troubled in me: trust in God: forgett wylth:
magnifie hym for the helpe / wherwith he
hath made glad my face and shewed hym
selfe to be my god.

psalms

psalms

psalms

The complaine.

O Genuynly haue they bered me euen
fro my yonghe: now let Israell speke.
Genuynly haue they bered me eue fro my
yonghe: but yet they shal not agaynst me
vpon my bak these ploughme ploughed:
and haue cut for the they long bowowes.
But the ryghtfulle lord: haue cut away
the bondes of these vngodlye.
They shall be shamed and put to flyght:
who so euer hateth you.

They shall be as grasse that groweth vpon
the house topes: whiche is withered be-
fore it be pulled vp.

Neither the reaper fylleth his handes: nor
yet the gatherer fylleth his armes.

Neither shal he goe so by so regarded them
as to saye ours god blesse you: or we wyll
doe for you in the name of the lord.

Domine non. psal. C. xxxi.

Lorde my herte is not proude neither
loke I a lorde: I take not stougbrye
vpon me in greare matters: neither preclame
I in merueylous thynges aboue my estate.
But berce I repelled and put my soule
to silence, lyke a weanlyng from the mo-
thers teate: euen lyke a weanlyng in very
deade. Let Israell saye and truste
vpon the lord: from this tyme in to euer-
lastyng.

Glorie be to the father. cc.

Israell

The antheime.

Isracell in scripture berokeneth the
electe chyldren of god, whiche when
they are in the moste extremite affliction
lykely to be forsake of god and man, then
haue they goddes helpe moste present (yf
they faith faile not) The chap. ij. par. ij.

When we are driven to suche an harte
wraynte that we can not tel what to
do, then only is there left vs this last
wyfte & present helpe, to lyfte vp our eyes
unto the lord. Thankes be to God.

The hymne.

Dispyte we the spirit purely. which
w moved Simeon the sage. In his ar-
mes to take reuerently. Our sautour
yet tender of age. When his father and his
mother presented they ponge chylde Je-
sus. Simeon amonge al other prayled the
lorde sayenge thus.

Prune dimittis.

Now lettest thou thy seruant departe
(o lord) accordyng to thy promyse,
in pece. For myne eyes haue seene the sa-
uoure: sent from the. Whom thou wast
set forth in the presens of all people.
To be a lyghte, lyghtyng the Gentiles
and to be the glory of thy people Israell.
Glory be to the father. &c. As it was. &c.

The antheime.

ab bow

The prayer:

A holly fearefull a iudgment is it to
be reiecte and caste from the lord, &
not to be called his people, which iudgment
is now fallen vpon the Iewes, which som
tyme were called his people of Israell.

The versicle. Hepe vs Iesu confirmed
in thy worde. **Thanswre.** Holde vs
to thy trouthe, & cast vs not from y. Amen.

The prayer.

O Lord Iesu, restore Israell we praye
y pe restore y hoolle worlde teachyng
vs with the spirit of thy trouthe, that we
all with one mynde and one assent myght
singe after the & glorie thy name. Graunte
vs (o mercifull sauyour) that we myght se
the glorious takinge vp agayne of Israell,
whiche shall be to the worlde as a new ry-
sprynge agayne from death to lyfe, that thus
all the hoolle worlde myght lyue vnder the
alone moste perfitest herdman, and thou
moughtest raygne in vs all, to whom with
the father, & with the holy ghoste/ be glory
honor/empere/ and rule, into the worlde of
worlde. Amen. **Salut. Ker.**

Hyle (Iesu Christe) kyng of mercye
our lyfe/our swetes/and our hope/
we salute the: vnto the the cye whiche are
the banished chylde of Eue: vnto the
we syge / sobbenge and weppenge in this

vale

Saluete.

Jale of wretchednes: haile & therefore our
mediator: turne vnto vs those thy mercys
full eyes. O Jesu all prayse worthy thou
be the presence of thy father after this our
larie. O gentle / O merciful / O sweete Jesu
Christe. ¶ The versicle.
In al our trouble & heuenes. Answer
O Jesu our helthe and glory, succoure vs.

¶ The prayer.

O Jesu Christe the sonne of god / our
redemer which delectedst & humbledst
thy selfe from & glorious state / and shap
of thy godhead vnto the shap of our vile
seruptude because thou wouldest reconsole
vs the chylidren of wrath vnto thy father
and so make vs the chylidren of grace: we
beseeche the graunte vs that we mighte
euer fele such the thy very selfe to be our
present mediator before our father for all
goodly gyftes, whom we knowledg with
perfite faith to be our sauour / which art
the very God / with the father and the
holy ghoste leuyng, and raygnynge in to
the worlde of worldes. Amen.

¶ There foloweth the seven psalmes
in Englyshe.
Domine ne in furore irascaris.
psalmus sextus.

By lord

et alia

Domine ne.



to lorde / rebuke me
not in thy wrath /
neither chasten me in
thyne anger.

But deale favoura-
bly with me o lorde,
for ful sore broke am
I: heale me, lorde, for
my bones are all to

shaken. My soule troubleth sore: but lorde
how longe? Turne the lorde, and help
mee my soule: save me for thy mercys sake.

How they verely that as in this dedely an-
guysh, can not thynke upon the: in this
helly paynes who may prayse the? I am
tremyng with synghyng I shal water my bed
everynyght with my teares, so that it shal
swymme in them. My face is wrinkled

& dried up with care & anger: my enemyes
have made it full thynne with trouble.

Remove fro me ye workers of wychednes:
for the lorde hath herde my complayntes
poured out with tearynges. The lorde

hath herde my depe desyre: the lorde hath
receyved my petition. All myn enemyes
shall be shamed and astonped: they shal be
put to flyght and confounded suddenly.

Beati quoniam. psal. xxxv.

Blessed

Beati quorum.

Blessed is he whose vngodlynes is for-
geuen: and whose synnes are couerd.
Blessed is þe man to whom shoulde rekeneth
not his synne: neither is there in his spirite
any dessemlyng defayte. Whiles now
I helde my peace dayly musinge with my
selfe: & other whyles cryed oute, my bones
wasted for sorow. Ho: day and nyghte
thy hande pressed me doowne: my moister
was dried by lyke as one tossed in the myd-
des of somer. Selah. I shall knowlege
my synne & shall not hyde my wyckednes:
I thought sayeng with my selfe, I shal co-
fesse my vngodlynes which is agaynst me
to the lord: & thou euen straight forgauest
me my wyckednes which openeth her selfe
by my outward synne. Selah. Ho: the
whiche/ euen every saynte shal praye vnto
the in tyme of beseechyng: & then yf afflic-
tion come vpon hym lyke a great swellyn-
ge floude, yet shall it not touche hym.
Thou arte my defender from tribulation:
thou shalt kepe me, & shalt make me glad
excedyngly for my deliuerance: Selah.
I shall instructe the, and teache the / the
way wherupon thou mayste go: I shal cof-
fess the, & se for the right well. Be that ye
be not as horse or mule, whiche are vnreaso-
nable: whose charyges muste be restryed
with

Domine ne. the. ii. psal. cxviii.

With byt & byddle, lest they styue agaynst
many soules sal vpon þe vngodly. (the.
but hym that trusteth in the Lorde: mercy
closeth round aboute. Be glad therefore
in the Lorde and reioyse ye ryght wise: make
ye merry all faythfull and vpryght in herte.

Domine ne. the seconde.

Do not forsake me (Lorde) of indignati-
on: neither chasten me in thy wrath:
For thy arrows are sore synpten in to me
and the beseechinge whiche thou hast cast vpon
me presseth me downe sore.

There is no helthe in my fleshe for thy
wrath: there is no rest in my bones for my
synnes.

For my synnes haue pressed
downe my heade lyke an heuy burden: they
are heuier then I maye beare.

My olde preyng sores festered within: & now
are they broken forth for myne owne for-
lyssones.

I am depressed and sore bro-
ken I walke in continuall moornyng &

For a soule botche occuppeth all my thy-
ghes: so that there is no helth in my fleshe.

I am feble, & sore broken: I gnashed with
my teth for sorow of my herte.

Lorde al
my despayres are before the: and my sorrowful
teygnes are not vnkowne vnto the.

My
herte trembleth and panteth for sorow /
my strengthe faileth me and euen the very
syghte

Domine ne. the. ii. psal. xxxv.

Sight of myn eyes ceasse from theyr offyce.
My frendes and my felowes stode agaynst
my wounde: and my nyghe kynskolke stode
all a farre. In the meane season they
soughte my lyfe made snares for me: & they
that blured for my faute spoke desaite, why
springe to desayue me contynually.

But I/ as it hadde ben one desse herde no-
thyng at al: and as a dumme man opened
not ones my mouth. I was as one that
herde not: and as one that had not a worde
in his mouthe to answer for hym selfe.

Hoz the Lorde, do I abyde: thou shalt an-
swere for me (lorde my god) Hoz I sayd
with my selfe, these men parauenture wyll
reioyse vpon me: and as soone as my fote
begynne to slyde, thy shal runne vpon me.

Hoz I am but an haltyng creple redy e-
uer to fall: my sorowe neuer goeth fro me.

I confesse my vngodlines: I sorowe for my
synnes. But in the meane season my e-
nemes lyue & were stronge: euen they whi-
che persue me falsely are encreased in power.
Whiche requyte me euell for good, and are
agaynst me: because I soughte studeously
to profyte them. Hozake me not lorde:
be not farre fro me (my God) Spede the
to helpe me lorde: my sauynge helthe.

Miserere mei deus. psal. li.

Haue

Spurke me deus.

Have mercy upon me God, for thy fa-
vourable goodnes: for thy great mer-
cy sake wype away my synnes. And
yet agayne washe me more, fro my wyked-
nes & make me cleane fro my vngodlynes.
Hear my greuous synnes to I knowledg:
& my vngodlynes is euer before myne eyes.
Agaynst the, agaynst the onely haue I
synned/ and that y sore offendeth the haue
I done: wherefore very iuste shalt thou be
knowne in thy wordis & pure, when it shal
be iudged of the. Lo, I was fashioned
in wykednes, and my mother conceived
me polluted with synne. But lo, thou
wouldest trouble to occupie & rule in my in-
ward partes: thou shewedst me wysdom
which thou wouldest to sytte in the secretes
of my herte. Sprinkle me with yfowe
and so shall I be cleane: thou shalt washe
me, & then shall I be whytter then snowe.
Pour upon me ioye and gladnes: make
my bones to reioyse which thou hast smit.
Turne thy face fro my synnes: and wype
awaye all my wykednes. A pure herte
create in me (o lord) and a stedfastte ryghte
spure make a newe within me. Cast me
not away: & thy holy ghoist take not fro me
make me agayne to reioyse, whyle thou
byggest me thy sauynge healthe: and let
thy chere

The. xli. psalmes.

thy chylde gouernynge fre spirite strengthen
and lede me. I shall instruct cursed and
cursed men in thy waye: and ungodlye
men shall be conuerted vnto the.
Delyuer me from the synne of murder
a god, o god my saupour: and my tongue
shall triumphe vpon thy mercy wherewith
thou makest me ryghtwysse. Ho: open
my lippes: and then my mouth shall shewe
for the thy prayse. Ho: as for sacrifices
thou delighest not in them: or els I had
offred them, and as for bzent sacrifices thou
regardest them not. Acceptable sacrifici-
ces to god / is a broken spirite: a cōtrite and
a delected herte thou shalt not despyse.
Deale gently of thy fauourable bent: (god,
tolence with spon: let the walles of Ierusa-
salem be edified & preserved. When shalt
thou delyghe in the very sacrifices / in the
ryghte bzent sacrifice / and in the oblation
of ryghtwysnes: then shall they laye vpon
thy altare the very oxen.

Domine exaudi. psal. c. li.

Ho: heare my prayer: and suffer my
depe desyre to come vnto y. Ho: de-
not thy face fro me in tyme of my tribula-
tion: howe thoue thoue eate vnto me in the
day when I call vpon the, haste y to graunt
Ho: my dayes verely are vanyshe (me.

The crane. the first. psal. C. li.

awaye lyke smoke: & my bones are dried up
lyke a stone. My vertue is drytted through
lyke grasse and is withered awaye: in so
much as I forsoke to take myne owne
I was so dried up with my sorow (meate.
ful & loute syghes: that my bones cleued to
my chynne. I am lyke an ostridge of the
desertes, & made lyke an owle in an olde
forsaten house. I lye wakynge & am left
alone: lyke the sparowe in the thacke.
Myne enemyes reviled me all daye & they
that chide me: bled my name opprobriously
I ate erthe in steede of brede: & lycken my
teares in steede of wyne. And all is for
thy indignation, and thy wrath: for when
I was a losse thou thyndest me dooone.
My dayes are vanisshed awaye lyke a shew:
dow: & I my selfe am withered lyke hay.
But thou Lorde, syttest still for ever: & thy
memoriall endureth from age to age.
Thou shalt rise and have ppy on Syon:
for it is tyme for the to fauour it / thy daye
appointed is now come. For stones of
it please thy seruantes verely: and they fa-
mour thy soyle. Euen the herben also shal
magnify the name of the lorde: and all the
bringes of the erthe shal knowlege thy glo-
rious beauty. The lorde verely shal buyl
for he shal be sene in his beautiful glory.
And he

Domine ex. the firste. psal. C. ii.

And he shall haue respect vnto the prayer
of the poore forsaken: his prayer shall he not
despise. This thing shall be wrought for
the worlde to come: and for this cause the
people whiche are yet vnmade shall praise
the lord. For he shall loke forth of his
holye place: the lord shall beholde
from the euen from heuen. To heare the
sighes of them that are in bondes: and to
lose the children iudged to death. That
they myghte praise the name of the lord
in Syon: and his praise in Ierusalem.
When the people and the kyngdomes shall
be gathered together to worship the lord.
He abated my courage in my iourney: and
hath cut of my dayes. I saye / my god /
take me not away in the mids of my dayes:
for thy yeres endure throughout all ages.
In the begynnyng thou layedst the founda-
cion of the earth: and the heuens are thy
handy worke. They shall perishe when
thou shalt stande fast: and all thyngs that
thou shalt olde lyke a garment / thou shalt dresse
them agayne lyke a garment / & they shall
be chaunged. But thou art euen thy very
selfe: and thy yeres shall neuer be ended.
The children of thy seruantes shall dwell
still: and they & posterite shall lyue prosper-
ously and blessedly in thy presence.

P. ii.

From me

De profundis. psal. C. xix.

E So my moſte depeſt paynfull troubles: called I vpon the lord.
Lord heare thou me: and let thy eares be
attende vnto my deape deſyre. If thou
ſhouldeſt loke narrowly vpon our wycked-
neſſes (o lord) lord who might abyde the?
But there is mercy with the: and therfore
art thou worſhyppped. I abyde the lord/
my ſoule abydeth hym: I taſt lohyng vp
alway for thy pmples. My ſoule wayteth
for the lord: as deſyrouſly as do the watche
men deſyre the dape ſpyng. Let Iſraell
waite for the lord: for with the lord is
there mercy and plentifulous redemption.
It is he that ſhall redeme Iſraell: from
all theyr wyckedneſſes.

Domine exau. ſ. ij. psal. C. xliij.

O Lord heare my prayer / lyſten vnto
my ſeruit beſechyng: for thy trouthes
ſake / graunt me for thy ryghtwyſenes.
Haue thou not to do with thy ſeruant in
iudgement / for in thy preſence no man ly-
wyng is reputed ryghtwyſe. A cruell
enemy verely perſecuted my ſoule: he hath
caſte downe my lyfe in to thetthe / he hath
ſet me in darknes lyke as men iudged to
dethe. My ſpurre is ſore troubled within
me: and my herte wereth colde in my breaſt.
But at laſt I remembred the dayes paſte:
I conſidered

Domine ex: the. ii. psal. C. xliii.

I considered all thy workes and pondered
in mynde the dedes of thy handes.

I stretched forth my handes vnto the: my
soule desyrously panted and breathed for
the: I gaped for the lyke thyng earthe.

Haste the to graunt me o lord for my spi-
rite saynteth: hyde not thy face from me / on-
lesse I be lyke me goyng to dwne in to theyr
graves.

Make me shortly to heare of thy
mercypable goodnes for in the do I truste:
showe me the way wherin I maye go / for
vnto the haue I lyfted vp my soule.

Delyuer me fro myne enemyes o lord my
god: for vnder the do I hyde my selfe.

Teache me to do thy pleasures / for thou
art my god: thy good spirite moughte lede
me in to the ryght way.

For thy names
sake lord restore me: for thy ryghtwynnes
leade my soule out of this strayte anguy-
she: for thy mercyes sake all to

destrope my enemyes: and make away all
that trouble my soule / for I am thy seruāt
Glorie be to the Father, to the sonne, and
to the holpe Ghoste.

As it was in the beginnyng, as it is now
and euer shall be. A M E N.

The commendacyons.

The argumente in to the. C. xix. psalme.

This

Beati immaculati. psal. x. xix.

This psalme declareth in howe getate
pure and reuerence, the sayntes or holpe
men haue the lawes of god: how earnestly
they are occupied in them, howe they so-
rrowe to se them broken and sayde agaynst
of þe vngodly: how they pray to be taught
them of god, and to be acquainted and ac-
customed with them and to be short, howe
they desyre those me to be destroyed (what
to curre they be) whiche breake and saye a-
gaynst them.

Beati immaculati.

Blessed are they which lyue pure
and innocently curre them I meane
which lyue after the lawe of the
fleshe. Blessed are they whiche
obserue his testimonies: and sette them
with all they herte. For they shal do no
forhednes: that thus trede his wayes.
Thou hast commaunded: that thy commaunde-
mentes shoulde be kepte with earnest diligence
wolde god that my lyfe were so instructe:
that I might obserue thy ordinaunces.
When shoulde I not be disapoynted: when
I shal haue all thy commaundementes before
myne eyes. I shal magnifie the with a
pure herte: when I shal learne thy right-
wise iudgementes. I shal obserue thy ordi-
nances: forsake me not at any time. How
shold þe yong man amende his liuyng? he shal
well amende it in obseruyng thy pleasures.

Beati immaculati. psal. C. xix

With all my herte haue I sought þ: suffice
me not to swarne fro thy cōmaundemētes.
In my herte haue I byd thy wordes: to
thentst I wolde not offend þ. Lord thou
art pryncesse worthy: teache me thy ordinaūces
with my lippes shal I shewe forth all the
pleasures of thy mouthe. I shal reioyse
of the way whiche thy testimonies teache:
as vpon al maner of eyche. Upon thy
cōmaundemētes shal I set al my mynde: &
shal set thy pathes before my eyes. In
thy ordinaūces shal I delight: & I shal not
forget thy wordes. Reward thy seruāt/
that I maye lyue & obserue thy pleasures.
Uncover my eyes: þ I maye perfectly se the
meruelous thynges in thy lawe. I am
but a stranger in þ earthe: yet hyde not thy
cōmaundemētes fro me. My soule is bro-
ken with desyre: to knowe at all tymes thy
pleasures. Thou shalt sharply rebuke the
ungodly: cursed are they þ erre from thy cō-
maundemētes. Take away fro me obpro-
bry & ignomy: for I shal obseue thy testi-
monies. Euen þ chyef rulers sit & speake
against me: but yet thy seruāt is occupied
euer in thy ordinaūces. Also thy testimo-
nies ar my delyght & my counsellers. My
soule cleued to thet: restore me acoording
to thy promyses. My lyfe I haue shewed
vnto the: and thou hast graunted me, teache

Comendacions. 133
me thy ordinaunces. Make me to vnder-
stande the waies of thy commaundementes:
e then shall I thynke vpon thy meruelles.
My soule was melted awayne with sorow-
full thoughtes: make me stande agayne ac-
cording to thy promyses. Turne thou
away fro me the deceptfull waye: e make
thy lawe pleasaunte vnto me. The true
waye haue I choosen: and thy pleasures I
setted before my eyes. I cleaue to thy
testimonies (o lord) let me not be shamed
I shall runne in the waye of thy commaun-
dementes: for thou thylt ease my herte.
Teache me (lord) the waye of thy ordy-
nauces: and I shall make it for euer.
Gyue me vnderstanding and I shall kepe
thy lawe: I shall kepe it with al my herte.
Lede me by the pathe of thy preceptes: for
in it is my pleasure. Bende my herte in
to thy testimonies: and not in to luche.
Turne away my eyes lesse they beholde
vayne thynges: in thy way quicken me.
Make faste thy promyses to thy seruante:
whiche is addide vnto thy woishipp.
Turne away my shame whiche I feared:
for thy iudgementes are favourable. For
I desired thy commaundementes: restore me
for thy ryghtwysnes. Be present with me
(o lord) with thy mercy: come to me with
thy helpe accordinge to thy promyses.
What I

Comendacions.

What I myght haue to answer my reu-
lers: for I speke to thy promyses. Suffer
not at any tyme þ word of trouth to be ta-
ken fro my mouth: for I haue respect vnto
to thy ordinaunces. And I shal obserue
thy lawe studiously / euer worlde without
ende. I shall begynne to be at large re-
ceayned with nothyng: for I haue sought
thy commaundementes. I shall preach thy
testimonies before kynges: and shall not
be confounded. But shall delyte in thy
preceptes whiche I haue loued. I shall
lyft vp my hand; to do thy precept; whiche
I haue loued: and shall thynke besely vpon
thy ordinaunces. Remembre thy promise
to thy seruant: in to the whiche thou haste
caused me to trust. Thy promise is my co-
forte in my affliction: for it is it / that resto-
red me. These proude vngodly haue scoz-
ned me sore: but yet I swarued not fro thy
lawe. I remembre thy iudgemetes whiche
thou hast done from the begynnyng (lord)
e I was well comforted. It kindled my
herte and fetered me sore: to se these proude
vngodly thus to forsake the lawe. Thy
ordinaunces were my song; whyles I here
wayfared a straunger. In the nyghte
shall I thynke vpon thy name (o lord) and
I shall obserue thy lawe. This grace hast
thou gyuen me: that I myght obserue thy
commaunde

commandementes. Thou art my lotte, lord:
I am full purposed to observe thy coman-
dementes. I longe for thy presence with all
my heart: have mercy upon me according to
thy promise. I called to mynde my wayes
& I turned my feate unto thy testimonyes.
I hated my selfe & deferred not: to the next
I wolde observe thy preceptes. The vngodly
congregation hyndred me sore: yet dyd I not
forgette thy lawe. At mydnight shall I rise
up to prayse the: for thy evermore iudge-
mentes. I associate my selfe with all that
fear the: & with them I observe thy coman-
dementes. The earth is full of thy goodness
lord, instruct me in thy ceremonies. Thou
hast dealt favorably with thy servant (o lord)
according to thy promise. Heare me righte
to favour & to knowe: for I beleue thy coman-
dementes. Before I was tamed with af-
fliction I erred: but now I mara thy sayings.
Thou art good & gracious: instruct me in
thy ordinances. These proud vngodly fra-
med together they paynted eyes agaynst me
but I shall observe thy comandementes with
all my heart. They grosse hearts are cogeled
like talow: but I shall trye in thy lawe.
I was happy & thou tamedst me with af-
fliction: & I myght yet so be instruct in thy
ordinances. Better is the lawe of thy mouth
to me: than thousandes of golde & silver. Thy
handes have fashioned & ordeyned me: give
me understanding to lerne thy comandementes.

They that see & shal be glad: to se me so to
deue to thy pmysses. Now knowe I lorde
that thy iudgements are right good: & that
thou hast scourged me of good entent. But
I beseeche the let thy mercy be my comfort: ac-
cording to those wordes which thou pmy-
sedest to thy seruant. Let me be in thy fa-
uour, & I shall lyue: for thy lawe is my de-
lyte. Let these proude vngodly be comforted
for they go about to destroy me faulces: but
yet shal I in & meane tyme set al my mynde
vpon thy commaundementes. Let them & wor-
ship the & knowe thy testimonyes turne vnto
me. My heart shal be ppyte in thy ordinau-
ces: wherfor I shal not be shamed. My soule
is raynted longynge after thy sayng helpe:
but yet I lyft vp my eyes vnto thy pmysses.
My eyes daseled with lokynge vpon after thy
pmysses: & I sayd when wilt thou comfort me?
I was dyed away lyke a bladder haged in
the smoke: but yet forget I not thy ordinau-
ces. How longe shal thy seruāt suffer these
thyngs: when wilt thou at last gyue sentēce
agaīst my pursuers. These proude vngodly
digged pitfallles for me: whiche haue no re-
spect vnto thy lawe. All thy pceptes are
saythfull and true: they psecute me vnbow-
thly, helpe thou me. They had almost
made an ende of me in therth: but yet in no
maner wyse forsoke I thy commaundementes.
Restore me for thy mercyes sake: and thou
shalt I kepe & testimonyes of thy mouth.

Commendacions:

O Word, thy worde standeth for ever: in the heuens. From generation to generation contynneth thy trouth: thou hast set the erth, and it standeth still. The tyme contynneth still accordyng to thyne ordynance: for all thynges are at thy commaundement. Excepte thy lawe had ben my delight: I had perished in myne affliction. I shall neuer therefore forgete thy commaundementes: for by them thou hast refreshed me. I am thyne, save thou me: for I searched thy commaundementes. The vngodly soughte to destroye me: but I in the meane tyme shall endeuor me to vnderstande thy testimonyes. I perceyue that every thyng comprehensyble hath an ende: but thy commaundementes are incomprehensyble.

O how exceedingly loued I thy lawe: continually do I thinke therof. Thou hast made me wiser than my enemyes that keepe thy preceptes: for they are euer in my mynde. I exceeded all my teachers in ryght vnderstandyng: for I am euer speakyng of thy testimonyes. I passed euery sennors in true vnderstandyng: for I obserue & marke thy commaundementes. As for euery euill path I refrayned my feete: to the intent I wolde obserue thy speches. I haue not swarued for thy pleasures: for thou shalt instruct me. O how swete are thy speeches in my taste: they are

Comendacions.

they are sweeter than any honey in my mouth
I fetch my vnderstandyng at thy commaun-
dementes: wherfore I hate euery deceptfull
path. I haue sworne and shall pflourme it:
to kepe thy iust pleasures I am febled with
affliction: lord restore me after thy promyses
O lord I beseeche the, let the wyllynge sa-
crifices of my mouth be accepted: and teche
me thy pleasures. I my selfe byyng my lyfe
euer in to peryll: but yet thy lawe do I not
forget. These proude vngodly haue set sna-
res for me: but yet I swarued not from thy
commaundementes. I haue chalenged thy
testymonies for my perpetuall heretage: for
they are my heart's ioye. I haue bowed with
me my heart to do thy ordynaunces: yee & that
for euer without ende. The frantike harde
necked do I hate: & thy lawe haue I loued.
Thou art my luckynge place & my shelde:
I wayte for thy promyses. Huorde fro me
ye hurtfull men: & I shall kepe the preceptes
of my god. Strengthen me accordyng to
thy promyses, that I may lyue: let me not
be shamed disapoynted of my hope. Stay thou
me, and I shall be saued: and I shall delyte
besyde in thy ordynaunces. Thou shalt trede
downe all that erre from thy ordynaunces:
for all these crafty mennes studye, is to de-
ceyue with lyes. Lyke rust thou rubbest
awaye all

Comendacions.

away all those proude vngodly of the earth:
wherefor I loued thy testimonies. My flesh
troubled for feare of the: & I feare thy iudges-
mentes. For my mynde was to do equite &
ryght: for I sawe me not to myne vniuste
deeds. Delight thy seruant with good
things: lest these vngodly make me sorrow-
full with their iniuries. My eyes dashed in
lyng vp for thy sauynge helpe: & waytyng
for the pynples of thy ryghtwysnes. Deale
with thy seruant mercifully: & instruct me
with thy ordynances. I am thy seruant:
make me to vnderstande & knowe thy testimo-
nies. It is tyme (lorde) to do iudgemēt: for
they haue scatered abrode thy lawe. And
therefor I loued thy preceptes: aboue golde
and precious stones. And for this I knowe
lege all thy comandementes to be rightwysse
& I hate every false path. Mercifulous are
thy testimonies: wherefor my soule obser-
ueth them. To come but to the doxe of thy
scripture lyghteneth: & gyueth vnderston-
dyng to the vnlearned. I drewe in my b:eth
fayntly: for that I laboured so sore to at-
tayne vnto. Beholde & haue thy preceptes
mercifully vpon me, accordyng to thy iudgemēt
tes: wherewith thou gouernest the louers
of thy name. Rule my steps after thy plea-
sures: & suffer no iniquite to haue dominion
ouer me. Rede me fro þ iniuries of men

Comendacions.

and I shall kepe thy comasidemetes. Make
thy face to shyne vpon thy seruāt: & instruct
me in thy ordynances. Streames of water
gushed out of my eyes: because I se men
not obseruyng thy lawe. Ryghtwysse art
thou (o lord): & ryght are thy iudgemētes.
Thou hast comaunded in thy testimonyes
ryghtwysnes & faythfulnes moost chrefly.
My zeale to thy word killed me: because my
pursuers forgat it. Thy wordes are purely
tryed, lyke as with fyre: & thy seruāt loueth
them. I was a lytel on, & an ablet: but yet
forgotte I not thy comaundementes. Thy
ryghtwysnes is everlastyng: & thy lawe is
the very trewth. Than afflictio & heuynes
had taken me: than thy comasidemetes re-
freshed me. The beleuyng of thy promys
is everlastyng ryghtwysnes: gyue me vnder-
standyng of this, and I shall lyue. I called
vpon the with al my hert: graunte me (lord)
and I shall obserue thy ordynances. I cal-
led vpo the: saue thou me. I shall kepe thy
testimonyes. I preuente þ datyng of the
day: & crye vnto the, I wayte for thy promy-
ses. My eyes preuented the watches: that I
myght be occupped in thy plesures. Heare
me lord for thy mercies sake: quicken me af-
ter thy plesures. My pursuers layde theyr
blowes fauty vpo my neck: but they ar gone
farr back

Comendacions.

Turne backe fro thy lawe. Thou art present
o lord: and all thy preceptes are the very
felle trouthe. I knowe this before of thy
testimonies: for thou hast stablished them
to abyde for euer. Beholde my affliction &
defende me, for I forget not thy lawe. De-
fende my cause and deliuer me: quicken me
after thy promysed. Helpe is farre fro the
ungodly: for they regarde not thy ordynan-
ces. Bounteous is thy gentynesse (o lord)
quicken me at thy pleasure. Many ther are
that persecute me and are against me: & yet
haue I not swarned fro thy testimonies.
I se these malicious men, and it irked me:
because they obserued not thy sayings.
Thou seest that I loue thy commandemen-
tes: lord for thy mercies sake quicken me.
The begynnyng of thy wordes is trouthe:
and the iudgements of thy rightwysnes
standeth for euer. Thou art ouermost in all: ho-
we persecuted me fautes: & my heart feared
at thy wordes. I am as glad of thy pleasures
as one that had soule many poyes I haue
and abhorres: I loue thy lawe. Seven
tymes in the day I prayse the: for thy right
wysse iudgements. Thou art louers of thy lawe
shall haue morche felicity & quietnes and no
burte at all. I trust vpon thy helpe (lord)
I geue diligence to thy preceptes. My soule
obserueth

Comendacions.

obserueth thy testymonies: & loueth them greatly. I obserue thy commaundementes and thy testymonies: for all my wayes are open vnto the. Let my cryenge ascende in to thy presence (o lord) make me ryghtly to vnderstande thy wordes. Let my depe desyre come in to thy syght: delyuer me accordyng to thy promyses. My lyps shall poure forth thy prayse: thou shalt instruct me in thy ordynances. My tounge shall speake of thy pleasures: for all thy preceptes are ryght wyses. Let thy hande helpe me: for I haue chosen thy commaundementes. I despyed thy sayyng helpe (lord): and thy lawe is my de- lyte. My soule shall lyeue & prayse the: and thy iudgementes shall be my helpe. I am strayed lyke a lost shepe: seke thou thy ser- uant, for thy commaundementes haue I not forgotten.

The Antheme.

God commaunded man first of all, not to taste of the tree of knowlege of good & euyl, wil- lyng that it sholde not lye in mannes wyll and powere of hym selfe, to knowe good fro euyl / but y knowlege sholde be gyuen man thorow the goddes word: to the which worde he commaunded vs also neyther to adde any thyng, nor to take from it / no nor to do without it that thyng, whiche appereth ryght in oure eyes.

The versycle.

A. J. Blessed is

Comendacions.

Blessed is that man (o lord) to home thou
learnest.

Answer.

ye and to home thou teachest with thy
worde.

The prayer.

O God almyghty, all alone sufficient,
for vs all to be holpen, and to gyue
vs all thynges: we beseeche the for thy sone
Jesus Christes sake, and for the gloire of
thy worde, to purghe our hertes with thy
spyrte of fayth, that we myght knowe thy
worde, heare thy voyce, & beleue it whiche
assureth vs, frely to be made ryghtwys by
thy fauoure and mercye, thow the re-
demper that is in Christ Jesu, our scate
of mercy thow the fayth in his bloode. Amen

Esaye. lii.

Ho, the lord is yet alwey, whose powert is
not so mynyshed but he may vs yet saue/
neither are his eares soo stopped but he
wyl be yet heare.

Prayse ye the lord.

**There foloweth the psalme
of the passion of Christ.**

The argument in to the. xxiij. psalme.

**There Dauid declareth hym selfe playnly
to be the very figure of Christ. wherfore
fraille of all he syngeth and expresteth his
great deflection and doctine fall; and anon
after his**

Salmes of the passyon.

after his exaltacyon/his encrease and pur-
chafynge of his kyngdome/euen to the vt-
termost partes of the lande, and the conty-
nuance therof vnto the worldes ende.

Deus deus meus respice. Psal. xxiij.



My god, my god: lo-
wherefore forsakest
thou me? how farre
is thyne helpe from
myne out cryenge?
My god, shall I th-
crye and call vpon
the all daye, and yet
wylt thou not hea-
re? Shall I crye all

nyght and neuer cease? Verily yet art
thou that holy one, whiche dwellest in Is-
raell extollynge the with prayse.

Our fathers trusted vpon the: they trusted
vpon the, and thou deliuerdest them.

They cryed vnto the, and were deliuered:
they trusted vpon the, & were not shamed.

But as for me, I am but a worme and no
man: euen the very opprobrye of the men/
and an abiecte from the best folke.

All that se me, made but a laughynge stock
on me: they mocked me with theyr lippes:
and wagged theyr heddes at me.

A. M. Sayinge!

psalms of the passion.

Sayinge/this vyleyn referred all thynges
to the lord: let hym now deliuer hym/ yf
he wyll/for he loueth hym well. But yet
thou arte he whiche leddest me out of my
mothers wombe: myne owne refugy, euen
from my mothers teates. As soone as
I came in to this worlde, I was layde in
thy lappe: thou art my God euen from my
mothers wombe. O thou not farre from
me: for my trouble draweth nygh/ neyther
is there any man that wyll helpe. There
are beset me rounde aboute greate sturdy
heates: yf the fatte bulles of Bashan ha-
ue hedged me in. Lyke a roynge lyon
pantynge and gapyng for his proye: they
mouthes are open vpon me naked before
them. I sank awaye lyke water: all my
bones shoke out of ioynte: my hert withyn
me melted awaye lyke waxe. The moysture
of my body was dyed vp/ and I was lyke
a potsherde: my tung cleued to the sydes of
my mouth/ thou hast dyed me to my graue.
For euen lyke dogges they came aboute
me: the chyche of noyous men hedged me
in/ they dygged thorowe my handes & fete,
A man myght haue tolde all my bones: &
they gasynge vpon me thus pptyles entreas-
ted/ toke theyr pleasure. They parted my
ouer clothes to them self: and for my other
cote they

Psalmes of the passion.

rote they called dyce. But thou (oh lord)
be not farre: o my strength / haste the to
come & helpe me. Delyuer my lyfe from
the deth stroke: and my deare soule from
the woodnes of these dogges. Saue me
from the mouthes of these lyons: and de-
fende my pooze simplenes from the hornes
of these vnicornes. I shall spredde thy name
among my byetherne: in the myddes of the
congregacyon I shall prayse the. I saye,
ye that feare y lord, se that ye prayse hym:
all ye of the seide of Iacob gloryfye hym, &
all ye of the progeny of Irael, feare hym.
Ho: he hath not despised nor abhorred the
troublous affliction of the pooze: in no ma-
ner of wyse turneth he his face from hym:
but whan he cryed vnto hym he herd hym.
I shall prayse the in the greate congrega-
cyon: I shall pforme my bowes before his
worshypers. The meke men shall eate
& be satisfied / they that seke the lord shall
prayse hym / they herte shall lyue and ioye
for ever. The dwellers in the extreme par-
tes of the erth shall remembre themselves
and be turned to the lord: and all hethen
nations shall fall downe before the.
Ho: the kyngdome is the lordes: and he is
lord over al nations. All the ryche men
of the erth shall eate and do hym homage:
they shall

psalmes of the passion.
they shal be bowed down before hym, and
descende in to theyr graues / for they may
not prolonge any lyfe to theyr soules.
But theyr posterite shall serue hym: & shall
be nombred to the lord for ever.
And thus theyr chylders chylderne shall
knowe the ryghtwysnes: whiche he hath ge-
uen to þe people whiche is yet to be borne.

Dñs regit me. psal. xxiiij.

The lord is my pastoure and feeder:
wherefore I shall not wante.

He made me to fede in a full plentuous
bath greasse: and byd dyne & reche me at
lyser by the swete ryuers.

He restored
my lyfe, and led me by the pathes of ryght-
wysnes: for his names sake. Ye yf I wold
go thorow the myddes of deth: yet wolde
I fere none euill: for thou art with me: thy
staffe and thy shepe hoke conforthe me.

Thou shalt sprede & garnyshe me a table /
ye and that in the syght of myn ennemyes:
thou shalt soule my heed with oynment /
and my full cuppe shall laugh vpon me.
ye and thy mercy and gentylnes shall fo-
lowe me al my lyfe: I shall syt in the house
of the lord a longe tyme.

Dñi est terra. psal. xxv.

The earth is the lordes, and all that is
conteyned in it: the rounde worlde
and all

Psalmes of the passion.

and all that inhabyte it. **Hoꝝ** in the see
hath he set her foundations: & hath buylded
her aboue the flodes. **Who** shall clymme
in to the hyll of the lorde? or **who** shall a-
byde in his holy place? **An** innocent in
his dedes, and he that is pure in herte: that
hath not extolled hym self proudly vnto va-
nite/ neyther hath sworne for any disceyte.
This man shall be fed with þ blessing of the
lorde: & with the mercy of god his sauyour.
This is the nacion gyue all vnto hym & se-
keth hi: this is þ very ryght **Jacob. Selah.**
Oh ye gates lyfte vp your selues, ye gates
euerlastyng be ye opened: & this glorvous
kyng shall inentre. **Who** is this kyng þ is
so glorvous? it is þ myghty valyaunt lorde/
noble in power/ a lord excellēt i strength to
wage batayle. **Oh** ye gates lyfte vp your
selfe: ye gates euerlastyng be ye opened, & þ
glorvous kyng shall inentre. **Who** is this
kyng that is so glorvous? it is þ lorde of ho-
res/ it is he þ is this glorvous kyng. **Sela.**

Ad te dñe leuant. **Psal. xrb.**

Unto the (oh lorde) **I** lyfte vp my
mynde: my god **I** trust in the/ let me
not be shamed lest myne ennemyes reioyse
vpon me. **Hoꝝ** they shall not be shamed
who so euer depēde vpon the: but they shall
be shamed þ wrongfully hurt innocentes.

Shewe me

psalmes of the passion.

Shewe me thy wayes lord: and shunte me
to thy pathes.

Lede me forth for thy
faythfull testies sake: acquainte me with
the, for thou art god my sauyour / of whose
me I depende perpetually.

Lorde re-
membre thy mercy & thy gracious fauour:
for in these thynges thou excellest euen fro
the begynnyng.

But the synnes of my
youth with my vngodlynes also, remembre
thou not: remembre me accordyng to thy
goodnes & for thy mercies sake (oh lord)

Good and ryghtwysse is the lord: where-
fore he wyll instructe and teche synners the
waye.

He wyll make the lowlyones to
go in ryghtly and in good ordre: and wyll
teache meke men his waye.

All the pa-
thes of the lord are mercy and faythful-
nes: to those men whiche kepe touche and
conuenaunte with hym.

For thy na-
mes sake (oh lord) forgyue me my wycked
nes: for it is very moche.

Who so euer
that man be that feareth the lord: he shall
teache hym the chosen ryght waye.

His mynde shall enioye good thynges: and
his posterite shall possesse þe lande as ryght
beritage.

The lord is a secreete sure
thyng, to them that feare hym: and them
shall he make to knowe his conuenaunte
and promyse.

Myne eyes shall be euer
vpon the

Psalmes of the passion.

Upon the lord: for he will drawe my feet out of the nette.

Beholde me and haue mercy vpon me: for I am alone forsaken/full of affliction.

The sorrowfull syghes of my herte encrease more & more: lede me out of myne anguysh.

Beholde my poore state and my heuynes: forgiue me all my synnes.

Consider my ennemyes, for they are full many: and with furpous hatred they pursue me.

Kepe my soule, and delpue me, leest I be shamed: for I haue put my trust in the.

Defende me that I may lyue ryghtly, but tynge no man: for of the do I depende.

Redeme and lose Israell (oh god) from all his aduersytes.

Judica me dñe. Psal. cxv.

Be iudge for me (lorde) for I am purposed to lyue innocently: and whyles I trust in the lord I shall not wauer.

Proue me (lorde) and serche me: tpe my reynes and my herte/ lyke as metall with fyre. For thy mercy is ever before myne eyes: I lede my lyfe in thy faythfulnes.

I haue not delyghted in the company of bayne men: neyther haue I associated my selfe with these holowe & subtyle men.

I hate the chyrche of hurtfull and noyous men: neyther haue I conspyred with the vngodly.

psalmes of the passion.
ungodly. I shall endeuor my handes to
be pure/bovde all discepte: & thy altare (oh
lorde) shall I go aboute. To synge thy
praise & to shewe forth: what so ever thou
derfull dede thou hast done. Forde, dere
beloued is thy house vnto me: & the seate of
thy beautefull tabernacle also. Take not
away my soule with the vngodly: neyther
yet my lyfe with these bloody men.
In whose handes discepte is turned & can
naught: & they: ryght hande is full of byrbes.
But I lyue harmeles and innocently: re-
deme me and haue mercy vpon me.
My fote is fastened in a place well worthy
for me: in the congregacions I shall magni-
fy and praise the lorde.

His illuminatio. psal. xxiij.
The lord is my light & my saung helth
Of whome than shall I be afrayde?
The lord is the stronge defence of my lyfe
Of whome than shall I be afrayde?
When the noyous & harmefull men which
were myne aduersaries fall vpon me to de-
stroye my fleshe: than shall they smyte them
selve agaynst the rocke and fall. Ye and yf
they pytche selde & bende they: ordynaunce
agaynst me: yet shall not my herte feare.
yf batayle be bente agaynst me: yet shall I
trust to the promyse of god.

One peti

Psalmes of the passion.

One peticion asked I of the lord which
I wll folowe vpon: that is / I myght syt
in the house of the lord all dayes of my
lyfe.

Where I myght beholde the
beautefull regaltpe of the lord: and vlspte
his holy temple.

For he hath hydde me as though I were
in his tabernacle in tyme of persecucion: he
shall hyde me in the prey place of his tente
and shall lyfte me vp in to a rocke.

He shall gyue me the ouer hande of myne
ennemyes, which haue compassed me in:
and I shall offer ioyfull sacryfices, I shall
syng & playe the psalmes before the lord.

Lord heare my voyce / I call vpon the:
haue mercy vpon me and answere me.

My herte thought vpon the: I sought to
se the / it is the lord that I seke.

Turne not thy face from me: suffer not thy
seruaunt to syde in thy wythe: hyther to
hast thou ben my helper: cast me not now
awaye, neyther forsake me (oh god my sa-
uoure.)

For where my father and
my mother sayled me: there the lord ga-
thered me to hym.

Lord teache me
thy waye, and leade me forth in the ryght
pathe: from theym that laye awayte for
me.

Let them not take theyr plea-
sure vpon me which are my troublous
ennemyes:

psalmes of the passion.

examples: lyenge wytnesses stode togy-
der agaynst me.

Whose violence
had greuously oppressed me: had I not be-
lieued to enioye those thynges whiche are
good amonge the lyuynge men.

Depende and wayte thou vpon the lord:
be thou stronge/it is he that shal strengthen
thy herte/depende vpon the lord.

Ad te dñe clamabo. Psal. xlviii.

Upon the (lord) do I call, whiche art
my stronge defence: despyse me not/
neither forsake thou me: oncles I be lyke
men let downe in to theyr graues.

Hearc my prayer: whyles I crye vnto the
and lyfte vp my handes vnto thy holy tem-
ple.

Plucke me not in to vengeance
with the vngodly / with those whiche sus-
pyse for theyr wickednes: spekyng peasably with
theyr neighbours whyles they nouryshe
euyl in theyr hertes.

Give them as
they deserue and after theyr malycious su-
pyse: give them after theyr dedes / acquyte
them theyr deservynge.

For they re-
garded not the workes and dedes of the
lord: he shal therfore destroye them / and
not edyfyce them.

Praised be the lord:
for he hathe herde the depe despyres of my
mynde.

The lord is my strengthe, he
is my buckler, in hym trusted my hert, and
I was

psalmes of the passion.

I was holpen: wherefore my hert reioyseth
and I shall magnifye hym in my songe.
The lord is thy strength: and a sauyng
power to preserve his anoynted.
Save thy people, do good to thy heritage:
sede and gouerne them/ and lyfte them vp
for evermore.

Afferte dñs filij dei. psal. xxi.

Give vnto the Lord ye that excell in
myghty power: give ye vnto the lord
honour and the prayse of his power.

Give the lord worshipp worthy his name:
honour the lord in his holy kynges hall.

The voyce of the lord is in the watery
cloudes: god whose maieste is to be feared
with reuerence thondreth/ the lord is de-
clared vpon great waters.

The voyce
of the lord is passynge stronge: the voyce
of the lord is full of maieste.

The voyce
of the lord syncteth together cedar trees:
the lord breaketh together the ceders of
Libani.

He maketh the mountaynes
of Libani and Hircan to leape together
lyke calves: they ranne together lyke the
calves of unicornes.

The voyce of the
lord: casteth and cutteth forth fyre lyghte-
nynges.

The voyce of the lord maketh
the deserte to quake: the lord made euen
the deserte of Kades to tremble.

The voyce

Psalmes of the passion.

The voyce of the lord maketh hartes and
does to grone & to braye: & vncouereth the
thicke wodes / whiche all maketh for his
praise to be sayd in his temple. The lord
ruleth ouer the vniuersall globe: the lord
there keepeth residence: a kyng euerlastyng.
The lord mynistrerth strength to his peo-
ple: the lord is benefycall to his people,
guyng them prosperous peace.

Exaltabo te dñe. Psalm. xxx.

I shall exalte the (lord) for thou hast
exalted me: & hast not made my enne-
mies to reioyse vpon me. Oh lord my god
I haue called vpon the: & thou hast healed
me. Lord, thou hast led my soule forth of
my graue / thou hast restored my lyfe lest I
shoulde haue gone downe in to the pyt. Ye
sayntes of y lord, synge vnto hym a prayse:
& se that ye sprede his holy memorypall.
For it is but a moment y his wrath endu-
reth: but longe is the lyfe that cometh of his
beniuolence. Wepyng & waylyng cometh
in at the euen tide: but anon after gladnes
aryseth with y mornynge. When all thinges
were prosperous about me, I thought with
my self y I shold neuer syde. Lord, of thy
good wyll thou stablyshdest my kyngdom
lyke an hyll: for as soone as thou hadst rut-
ted away thy face, I was astonied & trou-
bled.

psalmes of the passion.

bled. The lord called I vpon: to the lord
did I make my prayer. I said with my self
what p'steth my lyf, yf I be put now in to
my graue? Shall the dust of my karres ma-
gnifye the/ or yet declare thy saythfulnes?
Heare lord & haue mercy vpon me: (lord)
be thou my helpe. Thou hast turned my
mournynge in to ioye: thou hast shaken me
out of my mournynge sacke and clothed me
with gladnes. Wherefore my tunge shall
syng thy prayse, and shall not cease: (lord
my god) I shall magnifye the with prayse
in to euerlastynge.

In te dñe speraui. psal. xxxi.

In the (oh lord) haue I trusted/ let me
neuer be shamed: for thy ryght wysnes
take delpuer me. Bowe downe thyne eare
vnto me, speede þ to delpuer me/ be thou my
strong rocke, wher vpon I myght syt fast/ be
thou my strong defenced castell, wherin thou
mayst p'serue me. For thou art my rocke &
my bulwarke: wherefore lede thou me forth
for thy names sake & take þ charge of me.
Lede me forth of þ nette whiche they haue
set so euely for me: for thou art my strength.
I betake my spiryte in to thy handes: for
thou shalt redeme me (lord my god) whiche
kepest true promyse at all tymes.

Prayse ye the lord.

The prayer

¶ The prayer of the prophete
Jonas, deliuered out of
the whales bely.

I Jonas prayed vnto the lord his god
in the whales bely, sayinge: In my af-
fliction I cryed vnto the lord, & he answere-
d me. Euen from the bely of hell I cryed,
and thou hearest my voyce. for thou haddest
brooken me forth in to the myddes of the
depe of the see, and the waters closed me a-
bout, all thy great waues & flodes wente
ouer me. And I thought, sayinge with my
selfe. I am cast out of thy syght, I shall ne-
uer more se thy holy temple: for waters haue
compassed me in, euen vp to my soule. The
barke depthe closed me in, & the foule syn-
nyng wyndes of the see couered my heed. I
sank downe vnder the solidacions of the
pylles, so that the waters barred me out
from thence for euer: but thou madest my
lyfe to stytle from death (O lord my god).
When my soule sayled me, yet I remembred
the lord, and my prayer came vnto thy ho-
ly temple. They that are gyuen to vanite
and lyce, haue lost theyr mercy from god,
but I shall offer vnto the lord prayse, and
shall performe my vowes to the lord,
whiche is a sauour. for the lord commaun-
ded the fysh, & amonge the cast out Jonas
vpon the drye lande.

A dialogue

A Dialogue to be in the Chylde
asked certeyn Questions, answered
to the same. The question



Deke my deare chyl
ie, what art thou? The
answer. As concerninge
my fynde byrthe / I am a
creature of God endued
with wytte & reason, the
sonne of Adam: & as to

thinge my name & secunde byrthe I knowe
I praye my selfe to be a Christiane. The que
stion. Wherefore sayst, that thou art a chris
tiane? The answer. Because I am chris
tened in the name of the father, of the sonne
and of the holy ghoſt. The quest. What is
Baptisme? the ans. It is called of Dauid
the lauer of water of regeneration by the
whiche every one that beleueth is receyued
& consecrated into the fellowship of Christes
church to be partaker of lyfe euertlastinge.
Quest. In whom beleueth thou? Ans. In
God the father almyghty and so
much as he sendeth in my frend. Quest.
What is fayth? Ans. Fayth as sayth
Dauid is a sure confidence of thynges whiche
are hoped for, and a certayntie of thynges
whiche are not seene (that is to saye) an

trust and in his constant to the thought of the
trusting god with an unwearied trust of
his goodness, and no less feare of his thir-
deignes. **Quest.** How many goddes are
there? **Ans.** There is but one god alone for
all sufficient, which hath his being of him
self, & all creatures have their being of him
self. **Quest.** How many persons then are there in
the godhead? **Ans.** There are three persons,
which are, god the father, god the sonne,
and god the holie ghost: these persons in
Trinitie are one god in essence. **Quest.** What
is god? **Ans.** God is he of whose goodness,
and by whose power, I am perswaded and
assured through my faith to receive all that
good is, unto whom also I flee in all aduer-
sities and perilles as unto a present and al-
lowsufficient helpe for me, he patiently
suffereth our turnyng from synne, full of
mercy, gentle, good, ready alwayes to for-
gyue, and suffereth no synne to be unpun-
ished and that in to the thirde and fourthe
generall synnall none of that synfull doctre
be left alyue. **Quest.** In whom beleeuest
thou? I pray tell me agayne. **Ans.** I beleeue
I say in god, & father almighty maker of
heaven and earth & in Jesus Christ his only
sonne our lord, &c. as it standeth in my Creed
Quest. What meaneth thou by this synnall
article? **Ans.** I beleeue & he is my god, & my
father unto me referring me as his childe

beloued chylde, and to be evermore with
me, an almighty helper. **Quest.** What mea-
neth thou by the seconde thyde fourthe. v.
of articles? **Ans.** I beleue that Christe
was conceived, borne, and suffered for my
sinnas: that he went downe to hel for my
take to deliuer me thence: & al them y true-
ly beleue: & that he came to make me ryght-
wyse. **Quest.** What thyng worketh this
faith in the? **Ans.** It worketh in me loue
to god & to my neighbours as to my selfe
and so chaūgeth me into a newe man that
worshippeth & beleuynge and knowynge god to
haue welled so excedyng loue for me, stu-
dye to do his commaundemētes and am full
deuy in my herte & I can not falsyll them.
Quest. Why? What at his commaundemētes?
Ans. These are his commaundemētes sayde
thus saith god. Exo. xx. I am the lord, thy
god. Thou shalt haue none other godd: in
my syghte. The. ii. commaundemēt. Thou
shalt make y no graue or carued image, ne
ther any similitude: y is in heuen aboue, ei-
ther i the earth beneth, or in y water y is be-
neath the earth. Be y thou nether bolde thy
selfe vnto them nor yet serue them, for I y
lord god am a gelows god, & punish the
synne of y fathers vpon y chyliden vnto y
thyrde & fourth generacio of the y hate me,
& yet wylde I mercy vnto thousand amōge
them y loue me & kepe my commaundemēt.
35. y.

¶ The thirde commaundement.
Thou shalt not take the name of the lord
thy god in vayne: for \S lord thyll not take
hym gyrliffe that taketh his name I haue

¶ The fourth commaundement.
Remember the sabbath daye, that thou can
rest it.

¶ The fyfte commaundement.
Honour thy Father and thy Mother that
thou mayste lyue longe vpon \S lande whi-
che the lord thy god geueth the. **The sixte**
commaundement. Thou shalt not kyl. **The seuenth**
commaundement. Thou shalt not

biche wedde. **The eyngh commaundement**
Thou shalt not sle. **The ix. commaundement**
Thou shalt beare no false wytnesse agayn

thy neyghbour. **The tenth commaundement**
Thou shalt not couet thy neyghbours

house, neyther shalt thou desyre thy neygh-
bours wyfe, his man seruant, his mayde,
his oxe, his asse, or any thyng that is his.
Qued. What meaneth thou, by the fyfte
commaundement? **Ans.** I knowe thety

that I am commaunded to beleue, to truste,
to cleue to the lord whiche promyseth hym
selfe to be my god, to worshippe and to loue
hym alone with all my heart, mynde, and
power of my soule and that it is he onely
of whom al goodnes is geuen me and vnto
whom I muste be and call vpon in all my
trouble, for he only helpeth me. **Qued.**

What meaneth thou, by the tenth commaundement?

What meane thou by the secunde comma-
ndement. Ans. Even as the wordes shew
plainly, for whē the lordē spoke vnto you
(sayth & wrote in the fourth of deuterono-
mie) then se ye no image or similitude of
hym leaste ye deceyued. Wolde make you
images. The voice of his wordes ye herde
but as for any shap or similitude of hym, in
no maner of wyse haue ye sene, ye shal not
make you siluer goddes, neyther golden
goddes shal ye make you. Exodi the. xx. c.
Also ye shal make me an altare of Erth /
but yf ye wyl neades make it of stones, yet
shal ye not hewe them: for yf ye set any in-
strument of yerne to them, then shal they
be despyled. All this (I beleue) was ernestly
spoken with so many wordes: to auoide al
harpyng and curposite in settinge forth
of images to be worshypped as gods / when
Christ declarynge the same sayde that the
very true worshippers ar they that worship
the father in spirite of truthe / for god is a
spirite Joh the. xiv. Q. For as much thā
as god is a spirite and maye not be imagi-
ned of our wyttes: howe shal we knowe
hym? Ans. Faythe and truste fynde hym
when we are in payell and shew hym vnto
vs, and yet this fayth to fynde hym muste
be geue vs: for yf we gete vs a fayth of our
owne falsyngge togethyr we beleue and
truste

Ex. xiv.

truste

trade in any other thyng: then god then
make we be an ybole: for it is y saythe and
trust only in our deetes that maketh other
god or ybole: for yf some saythe and truste
be y god and part, then haue we the very
true god: but yf it be false and sayned then
muste we needs sayne vs a false and a ly-
enge god: for true sayth and god ar ioyned
to gyder with one knotte, so that in what
so euer thyng thou trustest and beleuest
that same is thy god, here now main thou
well se that in these two tyth comāndment
god requereth & asketh all our houle be-
tes, and in the thyrde, he asketh our mou-
thes and tongues to be vsed for his prayse
and holynes of his name. Q. Why what
meaneest thou by the thyrde comāndment?
An. Euen, take y the the name of god in
vayne, when y vse to confesse a lye, or to
burte my neighbour ye & when neither by
it god is glorified nor yet my neighbour by
it hurt. Also yf y ke not to hym for helpe
in my trouble / nor thanke hym for his be-
nefices in my prosperitie & welthe then take
y his name in vayne / Also if y entende &
do not all thyng for his names glory then
take y his name in vayne. Q. What mea-
neest thou by the fourth comāndment? A.
y sanctifie y Sabbath daye when y giue
my selfe whole to heate the holy scripture
taughte

thought me, or to reade it and so occupie
my mynde in it, or when I geue my selfe
to any other holie workes, or (as I saye
further) when I cease to do myne owne
worke, or to folowe my nother wayes al-
though they appere to me right gloriouse
and good, for thus me thyngeth the pro-
phete expoundeth this poynte of the lawe
in the. lviij. chapitour. And for the fulfillyn-
ge of these two laste named preceptes we
praye sayeng. Thy name be halowed, and
thy worke be fulfilled, and not oures. Thus
mayst thou se these fyve soure preceptes
to pertaine to þe glorie of God and to the
halowynge of his name.

The Question. Wherfore then com-
maunderth he þe other fyve? The answer.
For our neyghbours helthe and profite
to serue them / and especiallye our father
and Mother, whom nexte god we oughte
to honoure, to reuerence, to obaye, to coun-
seyle, to helpe, and to folowe thei godlye
monycons and instructions.

The Question.
What meanest thou by the other? An.
That in no maner of wyse I wolde hurte
my neyghbour. But to do to hym as I
wolde be done vnto, no not to desyre or to
couet any thyng of his. **The Quest.** Why
is thought then fyne? **The Answer.**
As. nif. ye be

ye becom / for to expounde the first
in the first chapter of the first
cage, that who is every child his eye to be
only upon a mother name. The first
the, both comforted abundance with his
eye in his hand. But. Why are we all
spunners then and have we all broken gods
commandments. Ans. We are all spinners
and have none of the mercy of god: yet we
were not all spinners: for mercy of god should
take none effect in us wherefore the scrip-
ture convinceth that all men are spinners:
that as many as shall be saved should be
saved by goddes mercy only.

A prayer for the molting and supplying
of our sinners, the supplication of our
sinners and the true converting
of our impotent sinners.

O my most sweet father which by the
mercy of our Lord Jesus
Christ have been unto us. O my father, as he
and it shall be given unto you, so he and ye
shall have, and it shall be opened
unto you. O my father, I beseech the
for prayer, for your supplication in to
your father for your troubles sake, hear
our prayer for your sake. O my father, for not us
but for your sake in the last days our pray-
ers becom for our most blessed father, but
in the

to stand for mercies. **1. Cor. 1.** Heare
 for our prayers on further of mercies &
 godly consolation. Have mercy upon vs
 thy most blessed chylde, and upon me,
 most worshiped of all lord father I aske the
 mercy. I beseeche and make losse our harde
 becomen blessed father) whiche be indured &
 burdened with the curied custome of synne
 and iniquities, & myne most harde of al/
 lord father I aske y mercy. Blesse them
 blessed father with y sweete due of thy grace
 fulfill thy promise made vnto vs by thy
 prophet Ezerie. **Eze. 36. 1.** Take away
 from vs most blessed father this stony he-
 arte, and geue vs a flessen herte, a losse
 herte, an obedient herte & a meke herte and
 a newe spirit put thou in to vs and make
 vs walke in thy commaundement, hate and
 see that thou forbydest vs, loue & folowe
 that thou commaundest vs. **Jac. 1. 2.** Egeien,
 ou father of lycht frome whome all good-
 nes both descend lyghten our blinde heert;
Eph. 4. 18. blinded with error & ignorance,
 wrong iudgment & cruel affections, & myne
 the most blynd of all blynd / losse I ther I
 aske the mercy lyghten them I beseeche the
 with the true lycht of thy worde that we
 maye knowe thy will, loue it & lyue ther-
 after. **psal. 119. 105.** for thy worde lycht thy
 prophete dauid, is a lantorne to my feet,
 and

and to get into my pathes. Mat. 1. 8. But let
this lantern be blessed father, give us this
light. To the light be that is in darkness
in the shadowes of death. psal. 138. for they
are be that light be our lanterns, ob
thine light be our lanterns. psal. 138.
Send out thy light and the truth of thy
word, and they shall lead and bring us
in to thyne holy mountayne which is alle
thy tabernacle. psal. 138. The knyghts here
is in thyne handes (O lord) that where
thou wilt thou mayest inspire it, for so
sayeth thy scripture. Andyne his letter to
his purpose (O father) that it wyl please
him to commaunde his prelates of his real
me no longer to depe from his people: his
longue subiectes the light of thy word,
the light of holy scripture, the light of the
testament of thy deare sonne our sauour
Jesu christ, the light wherein he walketh
erred not neyther stumbleth at any stone
but it is his wynde lorde to comaunde that
thou as thyng thy secrete inspiratio other
nations already haue: so his people also by
his comaundement maye haue in to theyr
longe truly translated thy holy scripture
wherein they may learne & perfectly knowe
thy godly wyl & pleasure, obediently sub
myt theyr life unto the same, folowe it, &
expressed in theyr lyfynge. Da. 12. O lord
god

god heare these thy seruantes prayers &
help besyes; bowe downe thyne eares &
heare. Open thyne eyes. and beholde the
synners & we wanderers. psal. lxx.
lyghten thy shynynge face vpon thy serua-
tes that truste in the, & flee vnto the, that
cleaue fast vnto thy promyses. We are syn-
ners lord & haue lyued vngodly, and haue
iustly deserved to be depriued of thy lyght
and to be thowen forth in to this palpa-
ble darkness & be cause we dyd not knowe
what danger we were in: we sought not
vnto & to helpe vs out of it: but now lord
god seprnge that thurgh the goodnes we
are brought to feele and perceiue our dark-
nes: with deape syghes we lue vnto the
for to be with thy lyght illumyned. Lord
for thy mercy sake heare vs, lord for thy
truthes sake graunt vs, lord for thy benyg-
nity sake come agayne in grace vnto vs.
Lord for thy ryghtwysnes sake attende
vnto our petition and byrge this thyng
to passe. But now me thynke I heare sou-
dyng in myne eares that fearful and ouer-
true woode that thou longe ago spakest by
the holpe prophete Esai. lxx. chapproue
this people draweth vnto me with theyr
mouthes, and with theyr lippes they glo-
rifye me, but theyr herte is ferre from me.
For they

god

For they come daily without repentance.
ce. Rom. ii. Despising the rich plentiful-
ness of my goodness, patience and long suf-
fering not considering that my benig-
nity shall lead them to repentance, but
for their hardness, & impenitent hearts they
laye upon it like in stone and treasure
upne ire, wrath and vengeance agaynst
the daye of wrath and terrible iudgement.
Truly it is (oh lord) and ouertrue, we re-
flecte it is the which knowest al our nough-
tines. Psal. lxxv. For now conuert thou our
impenitent hearts blessed father which can
not repene of them selues, and thyne most
impotent of all impotent ones, lord father
3 of he the mercy conuert them blessed fa-
ther thou repentance through the thyne al-
mighty power. Eph. i. which thou shew-
est in thyself. For thy sonne, in raylynge
down from heauen for it is no lesse pouer to
conuert a sinner, than to rayse up a man
from death, no not a whit lesse than to make
the whole worlde of nougt. Conuert thou
us therefore oh moste blessed father which
art of almightie might and pouer to do it.
Psal. lxxv. Conuert thou us and thou shal
we be truly conuerted, for thou arte our
lord god which only knowest and canst do
it, and if thou conuerted us, thou shal we
truly repente and do true penance.

And

And of them ones shewest vs oure sonnes
we that imple our selues on the thyres, and
euer be chafed and ashamed in our selues
of it and tis al is but very hyproccise what
to euer without thy spirite we inforce oure
selues to do. psal. lxxxiij. Convert thou vs
therfor we beseeche the ob almighty father,
and turne away thy wrath from vs. O ye
vs grace blessed father to haue a spiritual
taste, and a godly fealyng in our hertes of
thy infinite goodnes, mercy and exceeding
kindnes that thou haste so many wayes
declared and sheweth vnto vs I and by our
sweete saviour Iesu Christe whome thou
hadst geuyn vnto us moche paynfull, and after
the worldes estimation moche shamefull
death, for to redeme vs thy moche wretched
seruantes from euerslasyng death & dam-
nation that we hadde deserued in our fa-
ther adam, and so innumerable wayes also
by our owne adhomynable synne and wic-
kednes, and I most wretchedly of al wret-
ches, lord father I aske the mercy, and to
make vs thy chyliden and heires, brethre
and inheritors together with thyne one-
ly naturall sone our saviour Iesu Christ.
O graunt blessed father & we beynge in pnde
full of this exceeding kindnesse, maye so
condemne oure vnderstandynge and our ad-
homynable synne and wickednes that se
and euen

And

and cutt as beere in an earthen beere as the wolbe
do. Chaunte that we maye escape from us
leave it, as the agaynste it, and withstande
in tyme of temptation as the wolbe do.
Chaunte that with unturned sayth & with
sure believe in thy promise we maye as he
and obteyne of the forgiveness of it, with
grace to amende our bugtracions lyues, as
the wolbe do. Chaunte that we maye be
hynde and thankfull for uttyng grete bene-
fites that we have receyved and dayly be-
reccive of the, and laude the & love for them
as the wolbe do. Chaunte that for love of
the we maye with love thyne help comen
benefites as the wolbe do. Chaunt be ghostly
ly cyrs to see the beauty of vertue that is ch-
aryte in them, and so consequently an in-
crease of benediction, a ghostly luste & plea-
sure to make a thyng of them, yea a syng-
yng beate with a devout premeditated purpose
an earnest wyll to observe and keepe them
as the wolbe do. Chaunt be thy contin-
all assiduous and ayde, with a constant de-
termination of our mynde, not wantynge
shulde please nor strengthe to persecute in
them, forgetting that good which through
thy grace we have done, never thyngynge
that we have done ynowe never terry of
small doyngs, but ever lokeynge forwarde
continually walkynge and goynge forthe
on our

in the same and in the same in be the
men into our lyues ende as the sholde do.
And then lord father & thou wolt wouch-
safe for thy mercy and true sake to take
us out of this wretched worlde and gyve
us possession of that kyngdome that thou
hast prepared for us from the begynnyng
of the worlde there to be sure and oute of
doubte neuer to offende thy goodnes a-
gaine, but to reioyse in the, laude & prayse
thy merces together with all thyne holye
angelles and saintes in and by our swete
sonour Iesu Christe worlde without ende
as thou hast ordayned us to do, therefore
in the honour and glory, power, imperye
and subilation be unto the our aboute all
blessed almyghty god father and sonne
and holy ghooste, the parsons and one god
in and by our swete sauour Iesu Christe
for ever and ever. Amen.

There foloweth an effectuous prayer be-
cometh in these laste and peryllous dayes
to besayd with teares & depe sighes from
the botome of our herte, the prayer of the
prophet Elise in the. lxxi. and lxxii. chap-
ters of his prophetes for the restor-
ation of Chyestes poore chyche
straitened with persecution, forsaken
and brente.

Lord

thyngt for vs / than we looked not for them.
Thou camest to vs & the bylles wailed a-
way with treflyng before thy face. And fro
the begynnyng herde they not, nor perceyued
with their eares / neither with any eye was
euer sene any god beside; & so haue brought
suche meruailes / & & so men which wayted
not for &. O cryme thou merrell with men
whiche gladly dyd rightwysnes / & thought
upon & in thy wayes / but now lo, thou art
angry bycause we are synners, & euer haue
ben in synne: although we were deliuered
fro perils. And al we are wrapped in fylthy
uncleines: yf all our rightwysnes is spotted
lyke & clothes of a menstruous womā. And
all we are fallen away lyke leues. And our
iniquities haue caried vs away like a whirle
wynde. And there is none left & wyl cal: or
helpe in thy name / no not one & wyl ryle
up, & holde & with prayer / for thou hast hyd
thy face fro vs, & hast dried vs up in & hande
of our iniquite. But now (lord) thou art our
father / we are but clay: & thou art our pot-
ter / & all we are the workes of thy handes.
Be not angry (lord) euer so sore: & remembre
not alwayes our wyckednes. No, beholde
we beseeche the / all we are thy people: the ci-
ties of thy holy place are forsake. Syon is
turned in to a desert / Ierusalem is desolate /
the house of our holynes, & prayer, & of our
glory in the which our fathers prayes the.

is turned in to an heape of tye. And al thyn-
ges wherin the hylte, are tynned in to wyl-
lernes. Wylt thou not (sayd) be avenged of
these thynges? Wylt thou hold thy peate, &
scurge be thus ever so greivously?

The songe of Anna Delkanas wyfe. (re-
gum. 4.) wherin she prayeth god, for that
he gave her a sone called Samuel, after
that she had ben longe bareyn.

My heart is pleasauntly set at rest in the
lord: my strength to exerce is stretch-
ed up towarde my god. Now may I speke fre-
ly to my enemyes: for I am made glad in
my sayour. There is none so holy as is the
lord, neyther is there any so myghty as is
our God, for thou arte he alone. Wouldest not
your selfe with many wordes soundyng so
to your prayse: speke no more & no bayng
wordes. For the lord is god & knoweth all:
preparunge for hym selfe what he lusteth.
Stronge men bowes he hath broken: &
weake are wel strengthened. Riches wel re-
plenished are now samptid: & hungry
are wel satisfied. Whyles & bareyn is made
full of chyldren: & the tempyng woman can
beare no frute. It is the lord & sleeth & re-
viveth: he bringeth men in to their graues
& repleth them agayne. The lord empow-
ereth, and he maketh ryche: he maketh men
lowe, & lyfeth up agayn. He retereth up the
weyke, & smothereth the poore

the dung. To set hym vp with princes, to
exalt his glorious seate regall: gpyng his
percioners theyr desyres. For the threhol
des of the erth are y lordes: & he turneth the
world vpon them. His sayntes sece he wyl
kepe the vngodly that kepe sylence in dark
nes: for no man shall be stronge thurgh his
owne myght. His owne aduersaries shall
sece y lord: for he wyl shonde vpon them
from heuen. The ryghtwylse lord shall be
iudge thourghout all the erth: he wyl gyue
the empery to his kyngs: and wyl lyfte vp
the power of his anoynted.

The prayer of the prophete Daniel, for
the restoring of Churles chyrche, vnder
the figure of Ierusalem & the chyldren
of Israel beyng in captiuite at the Ba
bylonynes. Daniel. ix.

Hail the lord god, whiche art greate
and reuerently to be feared heapyng
soueraunt and mercy with them that loue
the and kepe thy comaundementes. We are
sinners, yee, we haue comitted vngodlines,
and are rebell agaynst the declynyng from
thy comaundementes and pleasures, for we
haue not herde thy seruantes the prophete
s: which spoke in thy name to our kyngs,
to our princes, to our fathers, and to al the
people of the lande. Ryghtwylsnes (lord)
is with y, but confusion couerth our faces,
as this day well declarthe. Confusion is

fallen vpon the men of Iuda, vpon thine
briers of Ierusalem and vpon all Israel
bothe here and now, in all the landes in
to the which thou calledst them for their
iniquities compassed agaynst the lord, we
dare not loke vpon the for shame, neither
our synes: nor our synes, nor yet our fa-
thers because they haue so synned agaynst
the. But with the lord our god are they
plentifully merces and forgivenesses: for
we haue rebelled agaynst hym. And haue
not herde his voyce: our lord god to walke
in his lawe which he gaue before vs by
handes of his seruantes the prophetes, but
all Israel hath transgressed thy lawes: and
haue gone backe because they woulde not
heare thy voyce: wherefore the curse & orde
are fallen vpon vs, as it is wrote in the lawe of
Moses the seruant of god, because we haue
offended hym he hath fulfilled his sayings
vpon vs & vpon our iudges which iudged vs
to bringe vpon vs this great plague which
haue bene done in no place vnder heuyn as
is done vpon Ierusalem. All these plagues
of which it is wrote in the lawe of Moses
are fallen vpon vs: And yet we haue not
prayed the face of the lord our god to be
conuerred from our wickednes, that we
myght vnderstande thy trouth. But the lord
hath him to punishment & broughte it vpon
us: for the lord our god is rightwys in al

we thinke whiche he hath done, and yet
we heede not his voyce. But nowe (lorde
our god) whiche leddest thy people out of
slonde of Egypte from so stronge a poutre,
and hast gotten the a name (as is now wel
knownen) we are synners and haue doone
ungodlye: lorde, for all thy ryghtwysnes
sake let thy wrath (I beseech the) cease, and
thy boote indignation also be turned from
Ierusalem thy cytie & hpll of thy holynes:
for because of our synnes and for the wyck-
ednes of our fathers Ierusalem and thy
people are brought into an opprobry to all
that dwel rounde about vs. And now (our
god) heare the prayer of thy seruantes and
his depe despyes, and lpyghen thy presence
vpo thy sanctuarie thus desolate for Chri-
stes sake. O my god, bowe downe thy ne-
eare and heare, open thy eyes and beholde
our desolations and the desolation of thy
cytie in the whiche thy name was wonte
to be called vpon, for we pouer not furthe
our prayers and these deape despyes before
the in our ryghtwysnes, but for thy plen-
tious mercyes sake. Lorde heare, lorde be
mercifull, lorde, graue hede, and bryng this
to passe, saye not for thy nowne sake lorde
god, for bothe thy cytie and thy people are
called after thy name.

**A prayer peaseth Goddes
wrathe.**

In as muche as we haue nowe gra-
uouly offended our Lorde god, and
the dayes nowe begynne to appere of the
which Christe his Apostles prophesied
sayenge there shoulde come perillous tymes
suche as this upon and persecution as haue
not bene seene frome the begynnyng of
the worlde, I can not se how we myghte
any other wyse please goddes wyathe then
by conynuall seruente prayre what thyng
is it, but the importune prayre of saythfull
me hath obtrayned it of god at þ last? what
thyng resisteth his wyathe & vengeance
more strongly then prayre? Wyd not our
lorde saye vnto Moses exod. xiiij. When þ
people of Israel had so greuously offended
hym & Moses was bent to hym for vengeance
takeyng, wyd he not saye Moses, let
me go, þ my wyath myght be calde vpon the
suffre me to destroy the? but Moses pleased
his hasty wyath with this prayre sayeng.
wherefore, oh lorde, is thy wyath thus kind-
led against thy people whom thou haste
led out of Egypt in so greate strengthe &
so stronge power? I beseech the let not the
Egyptians saye, he hath led them out craft-
ely to slea them in the mountayns, and to
quench the name for euer, let thy wyath
therefore cease, and be thou pleased vpon
the wickednes of thy people.

Remember Abraham/ Isaac/ and Israel thy

seruautes to whom thou shooest by thyne
owne selfe sayenge. I shall multiply your
seede: and encrease it lyke the nomb:re of the
starres of the Heuen and all this lande of
the world. I haue spoke so oft to you that
I graunte to your seede/ and ye shall possesse it
a longe tyme. After this prayer the lord
was pleased so that he powerde not forth
his wrath vpon his people as he sayde y
he wolde haue done. Considering therfore
prayer to be of suche efficacye and vertue/
and that Christe hym selfe commaunded vs
to praye also in these perelous dayes: me
thynerh it necessary that the laye people
shoulde haue the prayers mosse conuenient
for this tyme, whiche prayers are psalmes
and that i Englishwe y therz sayth myghte
the more encrease therz deuotion also by
whose prayers y wrath of god moughte be
pleased and the myghte be restored in to his
favour and grace. Whiche graunte vs our
father by his sonne Iesus Christe. Amen.

Thus endeth the prymer in Englishwe
with many goodly and godly praiers. Im-
printed at London in Fleetstre by Iohan
Byddell. Dwellyng next to Flete Wydget
at the signe of our Lady of pytye. for
Wylliam Marshall.

Cum gra & priuilegio regali.



Stella Maris
Immaculata
Mater
Dni
Jesu
Christi
pater

eternus est
filius
IHS

An exposition after the maner
of a cōtemplacyon vpon p. li. psalme
called Misereere mei Deus.



As wretche p
I am / comfortlesse &
forsaken of all men /
which haue offended
both heuen & earth.
Wherher shall I go?
or whether shall I
turne me? To who
shall I flye for so-
uer? Who shall haue ppyte or compassion
vnto me? vnto heuē dare I not lyste vpon myne
eyes / for I haue greuously sinned agaynst
it. And in the earth can I fynde no place
of defence / for I haue bene noysom vnto it.
What shall I now do? Shall I despayre?
God forbid. full mercifull is god / and my
salvour is meke and lowlyng / therefore only
god is my refuge he will not despayse his
creature neither forsake his owne ymage.
vnto the therefore most meke and mercifull
god come I all sad and sorrowfull for thou
only art my hope / and thou art only the
house of my defence. But what shall I say
vnto p / for I dare not lyft vpon myne eyes?
I will poure out the wordes of sorow /

A.

I will

An epiphany.

I will hartely beseeche the for mercy and
will saye.

Have mercy upon me (oh
god) accordyng to thy great mercy.

God whiche dwellest in lyght that no
man can attayne/ God whiche art hid and
canst not be seene with bodily eyes/ nor com-
prehended with ony understandinge that
ever was made / neither exprest with the
tongues of men or angels. Alas god, the /
whiche art incomprehensible do I see, the
whiche canst not be exprest do I call upon
what thinge so ever thou art, whiche art in
every place. I knowe that thou art & most
dye & excellent thyng, yf thou be a thyng /
and not rather the cause of all thyng, yf
I may so call the, for I fynde no name by
the whiche I maye name or expresse thyne
in enarrable maner. God (I saye) whiche
art all thynges that are in the, for thou art
even thyne owne wysdom, thy power and
thy moste gloriouse secreyte. Wepryng ther-
fore that thou art merciful, what art thou
but even the very mercy it selfe? And what
am I / but very mysery? Beholde therefore
o god whiche art mercy, beholde mysery
is before the, what walt thou do mercey?
truly thy worke, canst thou do otherwyse
then thy nature is? And what is thy worke
besyde to take awaye mysery, and to lyfte
by them

upon the. li. psalme.

Up them þ are in wretched condicyn, thes
saye haue mercy on me oh god. God I saie
whiche art merce take awaye my mysery/
take awaye my synnes, for they are myne
extreme myserye. Lyfte vp me which am so
miserable/shew thy worke in me and exer-
cise thy power vpon me. One depth requi-
reth a nother, the depthe of myserye requi-
reth the depthe of merce. The depthe of
synne is the depthe of grace & fauoure.
Greater is þ depthe of merce then þ depth
of myserye. Let therfore the one depth swa-
lowe vp the other. Let þ botomlesse depthe
of merce swallowe vp the profounde depth
of myserye.

¶ Haue mercy on me oh god accordyng to
thy greate merce. Not after the merce of
men whiche is but small, but after thyne
owne merce whiche is greate, which is vn-
mesurable, which is incōprehensible, which
passeth all synnes without comparison.

Accordynge to that thy greate merce with
the whiche thou hast so loued the world, þ
thou woldest geue thyne only sonne. What
merce can be greater? What loue can be
more. Who can despayre? Who shulde not
haue good confidence? God was made man
and crucified for men. Therfore haue mer-
cy on me oh God accordynge to this thy

A. V.

greate

An exposition

greate mercede by the whiche thou hast ge-
uen thy sonne for vs, by whiche (through
hym) thou hast taken awaye the synne of
the worlde, by whiche (through his crosse)
thou hast lyghtened all men, by whiche
(through hym) thou hast redressed all thynges
in heuen and erth. Wash me (oh lord)
in his bloude, lyghten me in his humilite,
redresse me in his resurrection. O greate mer-
cede on me oh god not after thy smal mercede
for that is but thy smal mercede (in compari-
son) when thou helpest men of theyr bode-
ly cupples, but it is greate when thou forge-
uest synnes, and dost eleuate men by thy fa-
uoure, aboue the toppe of the erth. Euen
so I praye haue mercede on me accordinge to
this thy greate mercede, that thou turne me
vnto the, & thou put out my synnes, & that
thou iustifie me by thy grace & fauoure.

And accordinge to the multitude of thy
compassions wype awaye myne iniquite.
Thy mercede lord is the habundance of
thy pytie, by the whiche thou lokest gentle-
ly on þe poore and wretched. Thy compas-
sions are the workes, and processe of thy
mercy. Marie Magdalene came vnto thy
side (good Iesu) she washed thy feet with her
teares & wyped thy feet with her here, thou for-
gauest her and sentest her awaye in peace,
this was

upon the.ii. psalme.

this was (lorde) one of thy compassions.
where denyed the and forsoke the with an
oche/ thou lookedste vpo hym and he wepte
bitterly/ thou forgaueste hym and madeste
hym one of the chycf amonge thyne Apostles
this was (lorde) a nother of thy compassions.
The thefe on the crosse was saued
with one worde. Paule in þe furious wodnes
of his persecution was called and by &
by fulfilled with the holy ghoſte, these are
lorde thy compassions. The tyme shulde
sayle me yf I shoulde numbre all thy merce-
able compassions, for loke how many eygh-
tyſe men there be, & so many are thy godly
compassions. There is none that can glo-
rye in hym selfe. Let them all come that are
eyghtryſe other in erth, or in heauen and
let vs are them before the whether they be
saued by theyr owne power and vertue.
And surely all they wyll answere with one
herte and one mouth sayenge. For vnto
us (lorde) not vnto vs, but vnto thy name
geue all the prayſe / for thy merce and for
thy truthe sake. For they in theyr owne
werde possessed nor þe lande, & theyr owne
arme or power saued the nor, but thy right
hande & thyne arme, & the lyghtning of thy
countenance for thou dellytedste in the (þis)
they are not saued for theyr owne deser-

A.iii.

upnges

An exposition

wynges left any man shold doubt him selfe/
but because it pleased the so to be. whiche
thyng the prophet doth also more expre-
sse to witte of the when he sayth: he saved
me because he wolde haue me. With ther-
fore that thou art the same god with whō
is no alteration or variablenesse, neyther
art thou chaiged into darknesse: and we
thy creatures as well as our fathers whi-
che were borne vnder concupiscence synners
as well as we / and syth there is but one
mediator & atonement betwene god and
man that is Christ Jesus which endureth
for euer / wherfore thou not poure on thy
plentuous compassions vpon vs / as well
as thou didst vpon our fathers? hast thou
forgotten vs? or are we only synners? dyd
not Christ dye for vs? Are all thy mercies
spen: and none left?

O worde our god I desyre and hertely be-
seche the / to put out myne iniquite accor-
dyng vnto the multitude of thy compassi-
ons. For many ye and infinite ar thy com-
passions / that accordyng (I saye) to the
multitude of thy compassions thou wouldest
safe to quench my synne: that as thou hast
beaten and receyued innumerable synners
and hast made them ryghteous / even so
that thou wyldest haue and take me and
make

upon the. li. psalme.

make me ryghtwysse throughe thy grace
and fauour/therfore accordyng to the mul-
titude of thy copassions wype away myne
iniquite. Clenne and purifie myne herte þ
(after all myne iniquite is put out & all my
vncleynesse clenfed) it maye be as a clene
table in the whiche the synger of god may
wyte þ lawe of his loue and charite wth
the whiche can none iniquite continue.

yet washe me more from myne iniquite
and clense me from my synne.

¶ I graunte and knowlege oh lord thou
hast ones put out myne iniquite thou hast
put it out agayne and haste washed me a
thousand tymes/how be it yet washe me
fro myne iniquite/for I am fallen agayne.
Wouldest thou vnto spare a synfull man vn-
till a certeyne numbre of his synne / whi-
che when Peter enquired/how often shal
my brother offende agaynst me/and I shal
forgeue hym/whether seven tymes? thou
answerdest: I saye not seven tymes but
seuentye tymes seven tymes takynge that
certeyne nūbre/for an infinite nūbre. Sith
then that a man must forgeue so oft shal
thou in pardonyng & forgeuenes be passed
of a man? is not God more then man? is
he not better then man? ye rather God is
the great lord & euery man luyng is no-
thyng

An exposition

thing but all vanitie. And only god is good
and euerie man a liar, hast thou not sayed.
In what houre so euer the synner doth re-
pent I wyll not remembre any of his iniqui-
ties? Beholde I a synner do repete & moene
for myne olde meyn sores felled wyllyn, &
now ar they broken forth for myne owne
folysynesse. I am depressed and sore broken
I walke in continuall mourning. I am fe-
ble and very weake. I roored for þe sorowe
of myne herte. Forde all my despyes are
before the and my sorowfull syghes ar not
unknowne vnto the. Myne herte trembleth
and panicth for sorow / my strenght faileth
me and euen the very syghes of myne eyes
cease from theyr office. Wherefore then oh
lorde dost thou not put awaye myne in-
quity? And yf thou put it out accordinge to
the multitude of thy mercyes / yet washe
me from myne iniquite. For yet am I not
perfectly purged, finish the thy worke, take
awaye the hole offence and also the payne
that is due vnto þe crime, encrease thy lyght
wth in me. Kende myne herte wth thy
loue & cheryte, put out al feare, for perfayte
loue sendeth awaye feare. Let the loue of
the worlde, þe loue of the fleshe, the loue of
vayne glorie, & the loue of my selfe bitterly
departe from me, yet styl more & more washe
me from

upon the li. psalme.

Deliver me from myne iniquite by þ which I haue
offended agayn & my neighbour, and cleanse
me from my synne that I haue committed
agaynste god. I wolde haue the put a way
not only the cause & payne that foloweth
it, but also the occasion and nourishment
of synne. Washe me I saye with the water
of thy gracious sauoure, with water of
which he that drinketh shall not thyrst for
euer, but it shall be made in hym a fontay-
ne of luyngge water runninge in to euer
lastyngge tyme. Washe me with the comforta-
ble waters of thy holpe scriptures that I
maye be nūbryed among them vnto whom
thou saydest. Now are ye cleane for my wor-
des which I haue spokē vnto you Jo. xiiij.

For I knowlege myne iniquyte, and
my synne is euer before myne eyes.

Although through the beholding of thy
mercy and compassions I may be bolde to
ape vnto the (o lord) yet wyl I not come
as the Pharise whiche prayed not, but ra-
ther prayled hym selfe, & despised his neigh-
boure, but I come vnto the, as þ publican
Lu. xviij. which durst not lyfte vp his eyes
vnto Heauen. For I also do knowlege
myne iniquyte / and whyles I pondre my
synnes I dare not lyfte vp myne eyes / but
humbelynge my selfe with the publicane

A. b.

I saye

An exposition

I saye: God be mercifull to me a sinner.
My soule traucth betwene hope & feare
and somtyme for þe feare of my synnes (whil
the I feale and knowlege to be in me) I
am ready to despayre / somtyme throughe
the hope of thy mercy / I am lyfted up and
comforted. Nevertheless because that thy
mercy is greater the my misery I wyl ever
lovede truste in the and wyl syng oute thy
plentiful compacions for ever. For I
knowe that thou desyrest not the deathe
of a sinner / but rather that he were con-
verted and that he wolde knowlege his
iniquite and forsake his synne / and so come
to the that he maye lyue.

¶ My god graunte me that I maye lyue
in the / for I knowlege my wickednesse / I
knowe what a greuous burden it is, how
copious / & how lecherious. I am not ig-
norant of it / I hille it not but set it euil be-
fore myne eyes / that I maye washe it with
my teares and knowlege vnto the Rede-
myne brightnesse agaynst my selfe.
And also my synne which I haue proudly
done agaynst the / is euil agaynst me / and
therfore it is agaynst me / because I haue
sinned agaynst the / it is truly agaynst me /
for it is euil agaynst my soule / & accuseth me
euil before the my iudge & condemned me
euil and

upon the.ii. psalme.

euere in euery place: and it is so agaynst
me that it is euere before my face and son-
deth but agaynst me that my prayer maye
not petee through vnto the/ that it myght
take thy mercy fro me & hynder thy mercye
þ it can not come at me: therfore do I tre-
ble and therfore do I moze besechyng thy
mercy. Therfore (oh lord) as thou hast gy-
uen this grace vnto me to knowe my wic-
kednesse and to bewaile my synne: euē so
accomplishe this thy beneuolence guyng
me a pfecte fapth/ & drawyng me vnto thy
sonne which hath made a ful satisfactiō for
all my synnes. Geue me lord this precious
gyfte for euery good gyfte and euery par-
tepte gyfte is from aboue comyng from the
father of lyght. Agaynst the only haue
I synned: & haue done that which is euyll
in thy sight: þ thou maist be iustified in thy
word: & mayst haue þ victorie when thou
art iudged. ¶ I haue ouermoch synned
vnto the alone/ for thou commaundedst me þ
I wolde loue þ for thy selfe/ & wold loue al
creatures for thy sake. But I haue loued
a creature moze then þ/ loupnge it euē for
it selfe. What is synne, but to loue a crea-
ture for it selfe? and what is that/ but to do
agaynst the? Surely he þ loueth a creature
for it selfe maketh that creature his God.

And

In expolition

And therefore haue I sinned agaynst the
enely/for I haue made a creature my god.
So haue I caste the aduise/and haue ben
murderous only to the/for I haue not offer
ed agaynst any creature in that I haue
set my trust or confidence in it. For it was
not comanded me that I wolde loue any
creature for it selfe. yf thou haddest coman
ded me that I wolde haue loved an ang
ell enely for hym selfe / and I had louch
mony for it selfe/then no doubte I had of
fended agaynst the angell. But sith þ thou
only art to be loued for thy selfe (that is to
say without any respecte other of good or
euill) and euery creature is to be loued in
thee for thy sake. Therefore haue I surely
offended onely agaynst the/ for I haue lo
ued a creature for it selfe.

¶ But yet haue I worse done/ for I haue
sinned euen i thy syght. I was nothig af
fawmed to synne before thy face. Oh merci
ful god/ how many synnes haue I done in
thy syght which I wolde in no wyse haue
done before mortal me/ yea þ I wolde not
in any case þ men wolde knowe I feared
men more then þ/for I was blinde & louch
blindnes/ & so did I neither se nor ouer co
uise the. I had only fleshy eyes/ therefore
did I only feare and loke on men whiche
are fleshy

Upon the. li. psalme.

afflict. But thou lookest on al my synnes
and numberd them/ therefore I can nethe
rye them fro the / nethe turne my backe
and lye from thy face.

Whether shall I go from thy spirite and
whether shall I lye from thy face? What
shall I then do? whether shall I turne me?
Whome shall I synde to be my defender?
Whom I praye you but the my god? Who
is so good? Who is so getle? Who is so mer
cyfull? for thou passest without compariso
al creatures in gentlenesse. It is one of thy
shrest properties to forgeue and be mer
cyfull/ for throughe mercy and forgeuenesse
thou dost most declare thy almyghtynesse.
I graunt lord that I haue offended only
agaynst the/ and haue done that whiche is
euill in thy syght. Haue mercy therefore on
me & expresse thy pynsaunce in me / & thou
mayst be iustified i thy wordes/ for thou hast
sayd: & thou comest not to cal & rightwys/
but synners vnto repentance. Iustifie me
lorde accordyng to thy wordes: call me/ re
ceyue me / and gyue me grace to do true
workes of repentance. For this cause wast
thou crucified / deade and buryed. Thou
saydest also: Job. iii. whē I am lyfted vp
from of the earth/ I wyl brawle al vnto my
selfe/ because thy wordes, draw me after & lee
de runne

In exhortation.

be thou to gether in þe strenghthe of thyne
opmentes. Besides that thou saydest:
Ezech. xl. Come vnto me all ye þe labourer/
and are laden, and I wyll ease you. Also I
came vnto the laden with synnes / labo-
ring day and nyght in the sorow of myne
harte refresh and ease me lord that thou
mayst be iustified and proued true in thy
wordes / and mayst overcome when thou
art iudged / for there are manye that saye:
he shall haue no socoure of his god. God
hath forsaken hym. Overcome lord these
perionnes when thou arte thus iudged of
them & forsake me not at any tyme. Gyue
me thy mercy and hole some socoure / and
then arte they baynquished.

¶ They saye that thou wilt haue no mee-
cy on me / that thou wilt cast me cleue
out of thy fauour & no more receyue me.
thus art thou iudged of men / and thus do
men speake of þe / and these are they: deter-
minacions / but thou whiche arte meke &
merciful haue mercy on me and overcome
they: iudgements / shewe thy mercy on me
and let thy goodly wyse be pray sed in me.
Make me a vessel of thy mercy / þe thou
mayst be iustified in thy wordes & haue
the victory when men do iudge the / for
men do iudge the to be firme and inflexible.
overcome

Upon the. li. psalme.

Outcome thei iudgement with mekenesse
& beneuolence/so þ men may letne to haue
compassion on synners / and that malefa-
ctors may be enflamed vnto repentaunce.
Sprynge in me / thy pytye and mercede.

¶ I was fashioned i wickednes & my
mother cōceyued me polluted with synne.

¶ Beholde not lord the greuousnes of my
synnes / cōsidre not the multitude / but loke
mercifully on me whiche am thy creature.

¶ Remembre þ I am dust / & that al fleshe is as
wythered hay / for lo I am fashioned in wic-
kednes & in sinne hath my mother cōceyued
me. My naturall mother (I say) hath con-
ceyued me of cōcupiscēce / & in hir am I pol-
luted with originall synne. What is origi-
nall synne / but þ lacke of originall iustice &
of the ryght & pure innocēcy which mā had
at his creacyon? therefore a man cōceyued &
borne in suche synne is hole croked & out of
frame. The fleshe coueteth against þ spirit.
Reason is slender / þ wyl is weake / man is
fraille & like bantrie / his senses deceiue him,
his ymagynacyon fayleth hym his igno-
raunce leadeth hym out of the ryght way /
& he hath infinite impediments which plucke
hym frome goodnes and dyue hym into
euill. Therefore originall synne is the roote
of all synnes & the nurse of all wickednesse.

for all

An exposition
for all be it & in every man of thy: some
dare it is but one synne yet in power it
is all synne. Whon telle therefore Rede
what I am, and of whence I am, for in my
gynall synne (which conteyneth all synnes
and iniquities in it) am I fastened, and in
it hath my mother embraced me, & then
I am hole in synnes, and enuyroned with
synnes on every side, howe shall I escape?
for what I wolde that do I not / but the
evyll that I wolde not that do I. For I
finde a nother lawe in my members rebel-
linge agaynst the lawe of my mynde, and
subverge me unto the lawe of synne and
death. Therefore the more feaple and entang-
led thy godly beneuolence leeth me, so much
the more let it lyft up and comfort me, who
wolde not pryve one & is syke? who wolde
not haue compassion on hym that is dysea-
sed? Come come sweete Samaritane & take
up the wounded and halfe deade / cure my
woundes / poure in wyne and oyle, let me
lye upon thy brest, bringe me into the hostely/
compte me unto the hoste, take out the
pence & saye unto hym, what so ever thou
spendest about this, when I come agayne
I wyll recompence &. Ho thou hast loved
truly / & knowest & secretes tryngs of thy
dyschaunce, haue thou uttered unto me:

Come

upon the. li. Psalm.

Come most sweete Samaritan / for doe
holde thou hast loved truthe / the truthe
(I saye) of thy promyses whiche thou hast
made vnto mankynde / theym hast thou
truly loved: for thou hast made and kepte
them / so that thy loue is nothyng els but
euen to do good for in thy selfe thou art in-
variable & immutable / thou vnest not now
to loue & anon not to loue (as me do) ney-
ther doth thy loue so come & go. But thou
art suche a louer as dothe neuer chaunge
for thy loue is very god. Thy loue therfore
wherwith thou louest a creature / is to doo it
good, and whom thou most louest / to them
art thou moste benefycall. Therfore what
meaneth / that thou louest truthe / but that
of thy gracious mercy thou makest vs pro-
mises / and fulfyllest them for thy truthe
sake? Thou dydest promise vnto Abraham
a sonne when he was aged / thou fulfilledst
thy promise in olde and bareyn Sara / be-
cause thou lovedst truthe. Thou promisedst
vnto the chyldren of Isracel a lande that
flowed with milke and honye / and at the
last didest geue it the / for thy truthe sake.
Thou madest a promise to David say-
enge: I shall set vp thy seate regall one of
the frute of thy bodye. and it came euen to
passe / because thou woldest be founde true.

B.

Ther. are

An expositiō

There are other innumerable promyses in
which thou hast ever bene faithful because
thou lovedst truth. Thou hast promised
to synners which wyl come vnto the/for
gracefull and fauour/and thou hast neuer
defrauded man for thou hast loved truth.
That vnthyfte Sonne Luce. xv. that
toke his iourney in to a farre countrie and
wasted all his goodes with riotous ly-
uynge/ when he came to hym selfe / he re-
turned vnto the sayenge: father I haue
synned agaynst heuen and before the/now
am I not worthy to be called thy sonne /
make me as one of thy hyred seruauntes.
When he was yet a greate waye of / thou
sawest hym and haddest cōpassion on hym/
and rankest vnto hym / sallynge vpon his
necke and kysynge hym / thou broughtest
forth the best garment and puttest a ryng
on his finger and shooes on his fete/thou
kylledst that fatted calfe and madest all the
house mery sayeng let vs eate and be mery/
for this my sonne was deade and is aloue
agayne/he was lost and is now founde.
Why didest thou al this lord god? sure-
lye because thou lovedst truth. Loue there-
fore(o father of mercies) this truth in me/
which returne vnto þe fro a far cūtre runne
toward; me & geue me a kys of thi mouth/
geue me

Upon the.ii. psalme.

geue me those chere garments / drabbe me i to
thy house / hyl p fatted calfe that all which
truste in the maye reioyce in me / and lette
vs eate together in spyrituall feastes. Oh
lorde wylte thou exclude me alone & wylte
thou not kepe this truth vnto me? yf thou
shouldest loke narrowly on our wickednesse
o lord: Lorde who myght abyde the? But
lorde thou wylte not be soo strayte vnto
vs / for thou louest truth: ye and that with
a seruent and incomprehensyble loue.

Whiche is the truth that thou so louest?
is it not thy sonne that sayde Johan. xiii.
I am the waye / truth / and lyfe? he is the
verye true of whom all true is named
in heuen and in earth / this is it that thou
hast loued and in it only hast thou dely-
ted so: thou dydest synde it pure and with-
out spotte and woldest that it shulde dye
for synners. Kepe therefore (Oh god) this
true / beholde I am a greate synner in
whome thou mayst kepe it / to whome
thou mayst forgiue many synnes / whome
thou mayst purifye in the bloude of thy
Chyste / and whome thou mayst redeme
through his passion why (Oh Lorde) hast
thou geue me this knowlege of thi sonne /
and this sayth of hym? Because I shoulde se
my redemption and not to attayne it had

B. H.

I mighte

Interpolicion

I might by that meanes be the more vexed
to knowe for what? God forbid. But rather
that I maye perceyue the remission of my
synnes purchased by Christs bloude/ and
so by his grace maye obteyne it. Charge me
therefore & redeme me oh lord (for thou hast
uttered vnto me the vnknowne and secreet
poyntes of thy wysdome) that this know-
lege maye helpe me and brynge me vnto
health/ for truly the Philosophers neuer
knewe these thynges/ they were vnknowne
vnto them / yea and bitterly hpd fro them.
And no man knewe these thynges (excepte
a fewe whom thou lovedst entyrelly) be-
fore thy sonnes incarnation.

The moste curious searchers of this worlde
(I meane the wyse men of this worlde) lif-
ted vp theyr eyes aboue heuen & yet coulde
not fynde this thy wysdom / for thou hast
hpd these thynges from the wyse and pru-
dente/ and hast opened them vnto babes/
that is/ to humble syluers and thy holy pro-
phets which also haue uttered them vnto
vs. And so hast thou uttered this vnknowne
and secreet thynges of thy wysdom and of
thy scriptures vnto me/ why do I knowe
them in vayne? I knowe them surely in
vayne if they profyt me not vnto my helth
and saluacion. For the philosophers when
they

upon the .li. psalme.

they knewe god by his meruelous creatu-
res they glorified hym not as god neyther
were thankfull / but vexed full of vanities
in theyr imaginacions and theyr folyshe
hertes were blynded . When they counted
them selues wyse / they became folles . Wylt
thou suffer me lord to be of theyr numbre?
God forbyd . For thou arte euen mercye it
selfe which doth neuer bitterly forsake any
man . Faouour therefore lord / fauour and
spare thy seruant / and commaunde hym to
be of the numbre of thy babes / that the
vnknowne secretes of thy wysdom whiche
thou haste opened to hym maye leade hym
vnto the fountayne of wysdome whiche is
an hye / that thou mayste be praysed in the
worke of thy mercye whiche thou doste ex-
erceyse towarde thy seruante (Lord) whi-
che neuer forsaketh them that truste in the.

Sprinkle me Lord with yslope and so
shall I be cleane / thou shalt washe me / and
then shall I be whytter then snowe.

Because lord that thou haste loued the
truthe and haste opened vnto me the vn-
knowne secretes of thy wisdom / I am wel
counforted and I trust that thou wylt not
cast me out of thy fauoure / but thou wylte
sprinkle me with yslope and soo shall I be
cleansed . yslope is a lowe herbe / it is hote
and of

An exposition

and of a good sauour / whiche sygnifyeth
nothyng els / but thy onely sonne our lord
Jesu christ / which humbled hym self vnto
death: even vnto þe death of the crosse. which
with the blete of his seruent charyte loued
vs / and washed vs from our synnes in his
bloude. which with the redolent sauoure
of his beneuolence and ryghtuousnes re-
plenished the hole worlde. Therefore with
this yfowe shalte thou spynkle me / when
thou poureste vpon me the vertue of his
bloude: when Christe thyng he sayth shall
dwelle in me: when thoughe I loue I am top-
ped with hym: when I shall countrefayte
his humylyte and passyon / then shall I be
cledned from all myne vncleannes. Then
shalte thou washe me with myne owne
teares which flowe out of þe loue of christ /
then shall I syge vntyll I be werpe / I
shall water my bed euery nyght with my
teares / so that it shall swymme in them /
e then shalte thou washe me and I shall
be whytter then snowe.

Snowe is whyte and colde / but lord of
thou spynkle me with yfowe, I shall be
more whytter then snowe / for I shall be
thoroughly endued with thy splendent light
whiche passeth all bodelye mynnesse. And
when I am enflamed with þe lyght I shall
for sak

Upon the. li. psalme.

for sake all my carnall concupiscences / cold
unto worldly thigs / & flamed unto heuēly
¶ Unto my hearinge shalte thou geue
ioye and gladnes & my brosed bones shall
be refreshed. ¶ Then lord shal I pray
unto the / erly (that is in the begynnyng of
thy lyght) shalt thou heare my voyce and
I shall heare what þe lord god shall speake
in me for he shall speake peace for his peo-
ple and shall geue me peace. Lord thou
shalte geue me peace for I haue trusted in
the / unto my hearinge shalt thou geue ioy
and gladnesse / when I shall heare that
comfortable wordes that marie herde. And
what herde marie (I speake of that marie
which late at the fete of Iesus mat. xxvj.)
what herde she? Thy fayth hath saued the
go thy wayes in peace. Let me also heare
that the these herde: this daye shalte thou
be with me in paradys / then shall I haue
ioye for the remission of my synnes / and
gladnesse for thy bounteous and lyberall
promyses / shall I not reioyce and be glad /
when thou shalt geue me two folde for all
my synnes? then shall I begynne to taste
how swete the lord is / then shall I lerne
to be conuersant in heuēly thigs and shall
saye with the prophete: how great and co-
pious is that swetenesse lord which thou
hast layde vppon for them that feare the.

An exposition

When shall I reioyce and be glad and my
dried bones shall be refreshed. What are
the bones whiche sustayne the fleshe but
the powers of our soule and reason that
were by the feaulte of our fleshe that be
runne not bedlonge in to all vyces / that a
man fall not hole in to vanite and so con-
sume awaye? These bones I saie are soze
dried / for the reason is very weake / and
the wyll is prone & ready to all myschyce /
for euen now the fleshe obeyeth not rea-
son / but reason muste obeye the fleshe / so
that I can not resist vyce / for my bones are
dried. And why are they dried? for they
haue forsaken the fountaine of liuyng
water / and haue dygged for them selues
cisterns full of chynnes whiche can holde
no waters / for they are not filled with thy
grace withoute whiche no man can lyue
well / for without the we can do nothyng.
They trusted in theyr owne power which
is no power and therefore decayed they in
theyr owne folyshnesse. Therefore let thy
power come (oh lord) and then shall these
dried bones be refreshed / let thy grace
come & that faith which worketh through
loue. Let thy powers and gistes assist me /
and then my dried bones shall be restre-
wed / for my reason shall be merry / my me-
morye

Upon the. li. psalme.

more glad and my wyl full of ioye. And thus shall they all reioyse/ for aboute theyr owne naturall strenghte / when they goo aboute any good worke they shall procede and prosper well/ neither shall they leaue it vnperceypte but through thy helpe shall they bringe it to good passe and effecte.

Turne thy face from of my synnes and wype awaye all my wyckednes.

Why lokest thou lord upon my synnes? Why nūbiest thou them? Why considerest them so dyscretly? Dost thou not knowe that man is euen as a floure of the felde. Why dost thou not rather loke in the face of thy Chylde? Alas wretche that I am. Why se I the angry agaynst me? I graunt I haue synned/ howe be it for thy gentleness haue mercey on me. Turne thy face from of my synnes. Thy face is nothyng but thy knowlege / turne awaye therefore thy knowlege from my synnes. I meane not that knowlege wherwith thou seest & perceyuest all thynges / but that wherby thou approuest and disallowest al thynges / wherby thou allowest the workes of the ryghtwyse and condemnest the reprovable synnes of the wycked / knowe not my synnes on that maner that thou woldest impute them vnto me and laye them to my charge

An exhortacion

my charge. But rather turne away thy
face from my synnes that throughte thy
mercy they may be quenched / loke lord on
the creature to whom thou haste thoughte /
loke vpon thine olone ymage / for I poore
wretch haue put vpon me the ymage of
deuill (that is synne) turne away thy face
from the ymage of the deuill and be not
angry with me / and beholde thine olone
image that thou maist haue mercy on me.
¶ O mercifull lord / remembre that thou
lokedst vpon gacheum whiche dyd clym
bp in to a wyld figge tre to se the. **Ex. xij.**
And thou entrest in to his house whiche
thou woldest neuer haue done if thou had-
dest loke on the ymage of the deuill whi-
che he had put on hym / but because thou
sawest thine olone ymage on hym / thou
haddest compassion on hym & blessed him.
He promysed to geue þ halfe of his goods
to the poore / and yf he had falsly deceyued
any man to resioe it foure folde & he ob-
tayne mercy and healthe. And I bequeath
my selfe euen hole vnto þ nothyng reser-
ued. And promyse to serue þ for euer with
a pure herte & to fulfill my pmyse al dayes
of my lyf to herefore then **Lord** dost thou
not loke in thine ymage in me also? why
dost thou yet consydre my synnes? Turne
I beseeche

upon the.ii. psalme.

Beseeche the thy face frō my synnes and
wipe away al my wickednes/wipe away
al I praye þ that none remayne. For it is
wrytten he þ kepeth the hole lawe & offend-
eth in one poynte is guiltye in the hole/ þ
is to say, hath deserued dampnatio/whiche
is the payne of all synnes that leade vnto
deathe. Put out therfore all my wicked-
nesse/that none offende the/whiche sholde
dypnge me to condemnacion.

A pure herte create in me oh god & an
vnpoynted spiryte make a newe within me.

For my herte hath forsaken me & goeth
astraye bitterly forgettyng his owne helthe:
it is wandred in to straunge cuntries & ensu-
eth vanities/& his eyes/are in þ vtmost co-
rners of the woꝝlde. I called it againe/but it
answerd me not. It is gone/lost/& solde vn-
der sinne. What now lord? what shal I say?
A pure hert create i me go/an humble herte/
a courteous herte/a peaceable herte/a gentle
herte/a deuout herte/such an herte as wyl
nether do an other mā hurte/nether yet a-
venge him selfe whē he is offended/but ra-
ther do good agaynst euyl,& suche an hert
as wyl loue þ aboue all thyng/whiche wil
thinke of þ, speke of the,& thanke þ,whiche
wyl deelyte in hymnes & spiritual songes
and be hole conuerſant in heuēly thyngs.
Create

An exhortation

Create this herte in me (oh God) create in
of nothing / that it may be of such efficacy
and through grace / as nature is never a-
ble to make it. This grace cometh onely
from the m to the soule through thy crea-
cyon / it is the beautye of a pure herte / it
draweth unto him al vertue and expelleth
all vice / therefore create in me Oh god a
pure herte through thy grace and make a
newe an vpryghte spirite in my bowels.

¶ For thy spiryte shall leade me in to a
ryghte waye / whiche shall purge me from
all earthly affectes and shall lyfte me vp vnto
heavenlye thynges. The lover and the
thyng that is loved are bothe of one na-
ture. He that loveth bodelye thynges is
worldly / but he y loveth spirituall thyngs
is spirituall. Geve me assistance that maye
love the and worshyppe the / the most hye
spirite / for god is a spirite and they which
worshyp hym, muste worshyp hym in the
spirite and verite. Geve me an vpryghte
spirite not schyng his owne spirite prosper
and glorie / but the wyll and glorie of god
renewe an vpryghte spirite within me / re-
newe it / for my synnes have quenched the
fire that thou gavest me. Geve me nowe
a newe spirite that it maye redresse that
thyng whiche is inordinate / my soule is
also a

upon the li. psalme.

also a spirite and so made of the that of his
selfe he is ryghte / for of his owne nature
he loveth the above his selfe and desireth
all thynges for thy glory / so that his owne
naturall loue is ryght / for it cometh of the
but of his owne frowarde wyl it is inuete-
rate and polluted causing his natural loue
to decay. Make newe therefore this spirite
e this loue through thy grace that it maye
walke in the ryght waye accordyng to his
nature renewe it (I saye) that it maye euer
enflame me with heuely loue / that it may
euer cause me to sighe vnto the / to embrace
the continually and neuer to forsake the.

Caste me not away from thy face / and
thy holy ghost take not from me.

Beholde lord I stande before thy face
that I maye synde mercy I stande before
thy benigne goodnes lokyng for thy fa-
uorable aunswere / caste me not confused
frome thy face. Who came euer lord vnto
the / and wente away confused ? Who euer
desyred thy fauour / and wente without it.
Succelpe thou passeste in thy aboundante
pytye vnto the deseruynges and also the
desyres of them that pray vnto y / for thou
greatest more then men can desyre ye or vn-
derstande when they haue it. It was neuer
herde that thou dydest caste awaye frome
thy

An exposition

thy face any man that euer came vnto the
 shall I ob loyd be the fynde that shall be
 calle away frome thy face and bitterly con-
 founded? Wylt thou begynne at me to co-
 founde them? come vnto the? Wylt thou
 neuer more haue mercey and compassyon?
 god forbidde. The woman of canane folo-
 wed the/ she cried and made pittous noyse
 she moued the dyscyples vnto compassyon/
 and thou bydest thy peace/ she contynued
 knocking/ she worshipped the and sayd:
 Lorde helpe me/ myghte yet woldest thou
 answere. Thy dyscyples entreated for her
 sayenge: let her go for she cryeth after vs.
 But what was thyn answer lorde I pray
 the/ what bydest thou answere: for sothe
 she wepte in vayne & laboured for nought
 for thou saydest that thou wast not sent but
 vnto the shepe that were perished of the
 house of Israel. What wolde this woman
 do when she herde these wordes? verelye
 euen dyspayre as concernynge the grace
 she requyred: and yet dyspayred she not/ but
 trustynge in thy mercey prayed yet agayne
 sayenge: Lorde helpe me/ vnto whole im-
 portunyte (Lorde) thou answeredst/ it is
 not good to take the chyldrens breede and
 cast it to houndes as thoughe thou wol-
 dest haue geue her a full answere and sayd
 departe

Open the. li. psalme.

Depart from me / you Canaanites at dogges / ye are Idolatres / the precious gyftes of heuently fauour petyne not vnto you / I ought not to take them away from the iehowes which worship the true and liuyng god / and to geue them to such dogges as ye are whiche worship ydols and deuyls. What shalt thou now do thou woman of Canaan? thou mayste nowe be a shamed and gette the away / for the lord is angry not with the alone / but also thy hole nation. Oh lord god / who wolde not haue bene confounde & haue pyked hym away at these thy wordes? who wolde not haue mumbled and grudged agaynst the? who wolde not haue iudged the to be cruell? And yet did this woman contynue still in prayer. She cast not away hie confydence / she toke not these harde wordes heuelp / she was not angry / but she humbled hie self the more and abode still in hir petycyon and sayde with good spauce: It is truthe lord that thou sayest / but I are no breed / I are not the fauoure that the chyldrene wolde haue. I am a lytle to helpe and desyre the cromes which fall fro the chyldrens table. Let them floreye & abounde with myracles & other gracio^s fauours / but let not me be destitute of thy crême of grace, &
my daughter

An exposition

my daughter maye be deliuered from the
fendes possession for the welshes do eate
of þe crumes which fall from thei masters
tables / Beholde what saythe / what trust,
and what humyltye was in this woman /
therefore thou not displeased with her im-
portunate instance / but reioysinge in her
excellent cōsaunce byddi saye. O woman
greate is thy sayth / be it vnto the as thou
wylte. why are these thynges wryten lord
god that we may lerne to trust in the, that
we may humbly and deuoutlye conspyre
in prayer / for thou wylte geue it yf men be
greadye. But the kyngdome of heuen suf-
fereth byolence / and they þ make byolence
vnto it catche it / for what thynges so euer
are wryten are wryten for our lernynge þ
thynghe patience and confort of the scryp-
tures we maye haue hope. Caste me not
therefore loyde from thy face / which stonde
beppinge and waplunge daye and nyght
before thy face / not that thou shouldest de-
liuer me from the bodelye oppresyon of
deuyles / but that thou wylte deliuer my
soule from his spyrtnall power and do-
mynyon. Let me not be shamed (O swete
Jesu) for in þ onely haue I trusted I haue
no helpe nor confort but in the o lord: for
all haue forsaken me / euen my bretherne &
chyldezen

Upon the.ii. psalme.

Wherfore haue call me of / e myn oton holwels
abhorre me. I haue none other helper / but
only y / Call me not therfore away fro thy
face / and take not thy holpe spirite fro me.
There is no man which can say y Iesus is
y lorde but the holy ghost / therfore yf I cal
upon the lorde Iesu / that do I in the holy
ghoste. yf I be loyde for my synnes whiche
are passed / yf I are forgyuenesse / this do I
beseech by the holy ghoste . Therfore I be-
seeche the take not fro me thy holpe ghoste /
but that it make be with me / and labour
with me / for we wote not what to desyre
as we ought to do. But the spirite helpeth
our infirmities and maketh intercessio for
vs / that is, maketh vs to praye with suche
knowfull groninges as can not be expres-
sed with tongue therfore take not awaye
this thy holpe spirite fro me / that he make
teache me to praye / and helpe me in my la-
boure and make cause me to contynue in
prayers and teates / that at the lengthe I
make fynde fauoure before thy face / and
make serue the all dayes of my lyfe.

Make me agayne to reioyse in thy sea-
songe healthe / and strengthen me with a
pryncypall spirite.

It is a great thyng that I desyre o lord /
that thou be with thou art god a great lord /

And

An exposition.

and hynge ouer all goddes / he dothe the
minutie which asketh smal thynges of the.
All transitory and corruptible thynges are
but small in thy syghte : but spirituall and
euerylastyng thynges are great & precious.
Take away the spiritte and soule from the
bodye / and what remaineth but most vile
dunge / duste and a vayne shadowe? there-
fore euen so muche difference there is be-
twene the spiritte and the bodye / as it is be-
twene the bodye and his shadowe / so maye
I conclude that he whiche asketh bodely
thynges asketh but vayne tryfls but he
that desyeth spiritual thynges doth sure-
lye desyre greate thynges / but speciallye he
that desyeth thy sayyng healtbe. What is
thy sayyng healtbe but Iesus thy sonne?
Whiche is very god and euerylastyng lyfe /
why shall I not then aske of the this thy
sayyng / syth thou art a myghty and most
lybterall father / whiche gauest hym vnto
the deathe of the crosse for me. Nowe syth
thou hast so offered hym for me / why shold
I be ashamed to aske hym of the? It is a
greate and noble presente, neyther am I
worthy to haue suche a gyfte / how be it, it
becometh thy worthy lybterallite to gyue
suche noble gyftes / for this therfore thyne
inestimable gentlenes I dare presume to come
boldely

Upon the.ii. psalme.

boldely vnto the and to desyre thy sayyng
healthe in whome I myght fully reioyce.
¶ For yf of his carnall father any sonne
aske fysh/ wyl he reache hym a serpente?
And yf he aske an egge/ wyl he geue hym
a scorpion? or if he aske breed/ wil he geue
hym a stone? Nowe yf carnall fathers be-
yng euell & synners/ wyl geue vnto theyr
chylde good gyftes whiche they haue re-
ceyued of the: howe moche more thou he-
ueney father whiche of thyne owne sub-
stance arte good / and wylte geue a good
spirite to them y desyre it of the? Beholde
thy sonne whiche is returned from a farre
cuntrye sorrowyng and repentynge/ asketh
of the, the fysh of faythe / for as the fysh
lyeth secrete vnder the water / even so is
faythe of suche thynges as are not sene/ he
asketh I say a true fayth y he may reioyce
in thy sayyng helth: wilt thou reach hym a
serpent? wilt thou geue hym y venome of
vnfaythfulnes which procedeth fro y olde
and croked serpent y deuyl? I desyre of the
a lorde the egge of hope y cūe as out of an
egge we hope for a chyke/ so though hope/
that thou wylte graunte me to come vn-
to the syghte of thy sayynge healthe/ that
oute of my hope maye come this holsoome
syght/ as the chyke doth out of the egge.

A. y.

I desyre

An epistle

I desire the edge of hope / that my soule
through hope maye be indured in this
bale of teares & may reioyce in thy sauing
helth: Wylt thou geue me the scorpion of
desperacion? & as a scorpion hath poyson in
the ende of her taylor / so I in the laste ende
of my lyfe shoulde reforme synne / delitynge
my selfe and takynge my pleasure both
in thy seruises of this world / whiche seme
beautiful and flatteryng / euen as a scorppe
on doth in the face? I desire of the alfa (o
lorde) the breed of thy charite by the
whiche he doth communicate him selfe (euen
as breed) vnto all men / that I maye euer
reioyce in thy sauing helthe / Wylt thou
geue me a stone / that is to saie hardnes of
hearte? God forbid. Wylt thou I then my
selfe so; to desire and obteyne great thynges
of the o lord, seynge thou fluryst me
up and bydest me aske and knocke / euen
till I seme importunate? And what thyng
can I aske whiche thou shalt be better to
sent to all / or els that shoulde be more
holle for me then & thou shouldest make
me reioyse in thy sonne our sauing helthe?
God haue I tasted how swete the lord
is both easy and pleasaunt his burthen is.
I remembre what peace and tranquillite
of mynde I was in / when I reioyed in god /
and

upon the .li. psalme.

was reioysed in Christe my Lorde and sa-
uour/therfore am I now in more sorow/
for I knowe what goodnes and commo-
ditye I haue losse / therfore wyll I crye
more importunatlye: Make me againe to
reioyse in thy sauynge helth/ restore me a-
gayne þe thyng which my synnes haue lost.
Restore me that whiche through my faute
is perished in me. Restore me (I beseeche
thee for his sake that euer is on thy ryghte
hande and maketh intercession for vs) thy
gracious fauoure / that I maye perceyue
that through hym thou arte pacified to-
wardes me that it may be as a seale vpon
my herte / and that I maye saye with the
Apostle Paule Galath. ii. I am crucified
with Christ / I liue verely / yet now not I /
but Christe lyueth in me. But because my
frailtye is greatestrenght me with a prin-
cipall spirite that no troubles or afflic-
tions maye seporate me frome Christe that
no feare maye cause me to reneye the / and
that no paynes maye make me slide from
the. My strenght is not sufficyent to resist
and fyghte with that olde serpent and to
preuaile agaynst hym. Jeter hath taught
me howe great our infirmitie is / he sawe þe
with his bodely eyes (Lord Iesu) and was
moore sympathyke conuersant with the
he talked

An exposition

He tasted of thy gloire in the mountayne /
when thou wast transfigured: he herde the
fathers voyce: he sawe thy manyfolde and
wondrous workes / yea and throughe thy
power byd hym selfe manye myracles. He
walked on his feate vpon the waters / and
herde haply thy mighty & swete wordes: he
thought hym selfe most feruent & bore in þ
faith & sayde that he was ready to go with
the both in to piers & vnto very deatch. And
when thou toldest hym þ he woldest denye
the he beleued the not: he trusted in his
owne strenght / and trusted more vnto hym
selfe beinge but a man / then vnto the be-
yng god. But when the hande may-
den sayde vnto hym. Thou art of the same
companye / he was astrapde by and by and
denied it. There came an other mayde and
sayde: Surely thou art of the same folke:
And he denyed the agayne.

¶ He coude not stonde before women, how
wolde he then haue stonde before kynges
and tyrantes? And whē he was yet ones
more enquired of the bystanders and was
accused to be one of his dysples / he began
to curse & to swere that he knewe the not /
what thynke you he sayde I suppose þ he
swore by god and by the lawe of Moyses
þ he knewe the not / addyng such wordes.

Thynke

Upon the li. psalme.

Thinke you that I am the discipule of this
Samaritane whiche / decepueth the peo-
ple whiche is inspyred with the deuyll / and
destroperth our lawe? I am the discipule of
Moses / and knowe not frome whence
this felowe is. Blyssed be God that they
ceased enquiring any further / for: els wold
he neuer haue ceased denyenge the / so that
a thousande interrogacions wolde haue
made a thousande flatter negations: yea a
thousande curses and periurpes / yet were
these interrogations but wordes. What
wolde he haue done (I praye the) yf they
had scourged hym and buffetted hym well?
Trulpe he wolde haue sought and proued
all meanes / denyenge / for: swerynge / cur-
syng and blasphemynge vntyll that he had
escaped their handes. But thou most meke
Lorde lookedst backe vpon hym & by and by
he knowleged his offence: Neyther yet
durste he leape in to the myddes of theym
and confesse the to be the sonne of God /
for: he was not yet strengthened with power
frome aboue / so that withoute doubte he
wolde haue denyed the agayne yf he had
sene any leoperdye at hande / therfore as it
was wolde mete for: hym / he went forth &
wepte bitterly. But thou after thi resurre-
ction appearedst vnto hym & comfortedst hym
and yet?

An exposition.

¶ yet dyd he hym selfe for feare of **p**iercing
by false the so gloriously ascending into
heaven and was strenghted by the sight &
and confort of angelles / and yet durste he
not go abroad / for he had learned by expe-
rience to knowe his owne fragylite & had
proved his weaknesse. Therefore dyd he
tarry and waite for the holy ghost whiche
was promised. whē he was come and had
filled peter's herte with grace / then slepte
he forth: then began he to speake / and then
with great power & signes bare he witness
of thy resurrection. The feared he neither
the dyt pynnes neither yet hynges / but re-
joyced in tribulations & received the crosse
with all myrthe and gladnes. Therefore
strengthen me lord with a principal spirit
that I may continually reioyce in thy sa-
ving helthe / or els can I not beate so ma-
nye assaultes agaynst me. The fleshe con-
ceiteth contrarie to the spirit. The worlde
assayleth me on every syde. The devyl sle-
peth not. Save me the strenght of thy
spirit & therewith maye fall by my syde a thou-
sande and tenne thousande by my ryghte
hande that I maye be a sure and stronge
witness of thy faythe / for yf peter whom
thou enduedst with so manye favour-
able giftes / dyd fall so wretchedlye / what
shalde I

Upon the.ii. psalme.

Woe 3 do lorde whiche haue neither sene
thy naturall presens: neither haue tastede
of thy glory in the moste part: neither haue
sene thy gracious myracles: yea and haue
fearfully percelued thy meruelous workes/
and haue neuer herde thy voyce/ but haue
bene ever subdued vnder synne therfore
strengthen me with a princypall spirite that
3 maye perseuer / in thy seruyce and geue
my lyfe for thy sake.

I wil instructe the wycked that they may
knowe thy wayes: and the vngodly shall
be converted vnto the.

Aske not this of lorde vnto presumptiō/
yf 3 go aboute to teache the vngodly thy
wayes. for 3 desyre not to teache them as
3 nowe am wycked/ vngodlye and vnder
bondes of synne / but yf thou make me a
gayne to reioyce in thy sayng health: yf
thou strengthen me with a princypal spirite
and yf also thou sette me free / then shall
3 teach the vngodlye thy wayes. Neither
is this harde vnto the/ whiche of very ston-
es canst rapse vp children vnto Abraham/
neither can my synnes be impediment vn-
to the yf thou wylte do this / but rather
where synne is so abundaunte / there a-
boundeth grace Paule yet brythyng out
threatnynges and slaughter agaynst the
disciples

An exposition.

Disciples of the lorde receyued compassyon
that yf he founde any whether they were
men or women whiche followed the & pro-
fessed the sayd/ he wolde bringe them pre-
sours to Hierusalem. And for he was he
gourge lyke a mad harebrayn and as a ra-
uening wolfe/ for to strap a brabe/ rarysh
and kyll the shepe. But whyles he was
yet in his iourney even in the heate of his
persecucion / and in actuall doyng of his
synne/ whyles he was persecuting the and
wolde haue slayne the cholen/ hauing no
maner of preparatyue vnto grace/ neyther
yet knowlege of his synne/ when with heet
and wyl he was thyne aduersarie, blasphe-
med and cursed the. Beholde the voyce of
thy mercyable pytye vnto hi sayeng: saule
saule why persecutest thou me? by the whiche
voyce he was immediatlye borbe layed a
longe and rayled vp: he was layde a longe
and ouerthowne as cheernyng his body/
but he was rayled vp with þe mynd / thou
rayledst hym vp that was in the slepe of
darke ignorauncie and pourest in thy glo-
rious lycht in those yers which were ope-
ressed with this blynde sleape: thou shew-
dest hym thy fauourable face and endued
hym with thy gracious mercy. Then was
he rayled as it had bene frome derthe / be-
opened

upon the.iiij. psalme.

opened his eyes / he sawe the and sayd: lord
what wilt thou that I do? & after dydest
thou send a shepe to this wolfe / for thou
comaudest Ananias to go vnto him: And
then was he baptysed and anon was he
replenished with the holy ghost / and was
made a chosen vessel to beare thy name be
fore kings / nationes & the chylder of Israel.
And without delaye he entred in to the sy-
nagoges and preached thy name stoutlye /
affyrmyng that thou arte chryste / He dy-
sputed / preuayled and confounded y^e Iues.
Beholde lord euen strenght of a persecu-
toure / thou madest hym a preacher & suche
a preacher that laboured more then all the
other Appostles. O how greate is thy po-
wer / yf thou wilt of a wycked man make
a ryghtwyse / or of a persecutoure a preacher /
who shal forbyd the? who shall resyst the?
who maye saye vnto the, why dost thou
so? All thinges that thou woldest haue thou
made in heuen and in erthe / in the see and
in all bottomlesse depth. Therfore impute
it not to arrogancye yf I coueyte thurgh
thy power and not thurgh myne owne to
teche the wycked thy wayes / for I knowe
that I can offre nothyng whiche can be
so acceptable in thy godly syghte / this is
the most pleasaunt sacrifice / & also for my
singuler

An exposition
On my singular precept / note it then chenge
me in to an other man / then will I teach
the wyched thy wayes / not the wayes of
solace and Aristotle / not the intricate and
subtle prophecies of mannes wyte / not
the instructions of philosophie / not the
painted wordes and bayne colours of
rhetoricians. Not worldly matters and po-
licies / not lustfull wayes of venere / not
wayes that leade men in to deathe: But
thy wayes and thy preceptes whiche lead
unto lyfe / neither will I teach them only
one waye but many wayes for manye are
thy commaundementes / both be it all these
wayes ende in one / that is in loue & char-
yte / whiche both so combynde the feyth-
full herres / that they haue one mynde and
one will in god. O; elles maye we under-
stande by the many wayes / the dyuers ma-
ner of liuyng / wherin every man walketh
accordyng to his vocacyon: some maryed
some lyuyng chaste in weddedhed / some
lyngers and so forth / these walke after dy-
uerse wayes in to theyr heuenlye inheri-
taunce / every man chosynge one in the whiche
he may best subdue his rebellious me-
mbres. Thus will I teach the wyched thy
wayes accordyng to theyr capacite and ca-
pacyon: And the vngodly shall be conuerted
unto the

Upon the 11. psalme.

unto the / for I will preache unto the
not my selfe / but I will crucified: and they
shal be converted not unto my prayse / but
unto the / geuyng the all honour & prayse /
they shal leane they: othne wayes & come
unto thyne / that they may walke in them
and so consequently attayne unto the.

Deliver me from bloudes (oh god) the
god of my helthe / and my tongue shal tri-
umpe upon thy righte lines.

I am dyed in much bloude / and from
the depth of it shall I crye unto the lord /
The lord hearken unto my voyce. Heare not
the lord for I am even at the verye pointe of
death / this bloude that I speake of at my
synnes / for as the bodelye lyfe consisteth
in bloude / even so is the lyfe of a synner in
his synne: poure out the bloude / and the
beast dyeth: poure out the synne knots
leggyng it unto god / and the synner dyeth
and is made righte. Therefore am I
trapped in bloude / but overwhelmed and
drowned in bloudes / full streames of blouds
do drive me in to hell / helpe me lord lest
I perishe. Oh God whiche governest all
sprynge / whiche onely canst deliver me /
in whose hande is the spirite of al lyfe / crye
and purge me from these bloudes. Deliver
me from bloudes (Oh God) the author of
my helthe

An exposition

my health / God in whome ouerly con-
sisteth my saluacion. Deliuere me Lord /
as thou deliueredst Noe from the waters
of the floude. Deliuere me as thou deli-
ueredst Lotte from the fyre of Sodome.
Deliuere me as thou deliueredst the chy-
ldren of Israel from the depthe of the red
see/deliuer me as thou deliueredst Jonas
from the belly of a whale/deliuer me as thou
deliueredst the three chyldren from the fur-
nace of burning fyre. Deliuere me as thou
deliueredst peter from the peryll of the
see. Deliuere me as thou deliueredst Dauid
from the depthe of the see. Deliuere me as
thou hast deliuered infinite synners from
the pother of death and from the gates of
hell. And then shall my tongue triumphe
thy rightwysnes / that is, for thy right-
wysnes whiche I shall feele and perceyue
in me through thy gracious fauoure. For
thy rightwysnes (as the apostle sayeth 1 Co.
14.) cometh by the faythe of Iesus Christe
unto all and vpon all them that beleue in
hym / then shall my tongue triumphe in
praysing the thy rightwysnes / comen-
dyng thy fauoure/magnifying thy pyty/
knowlegging my synnes/that thy mercy
may be declared in me which wold bouch
shut to iustifye suche a greete sinner / and
that all

Upon the.ii. Psalm.

That all men may knowe that thou sauest
them whiche truste in the and delyuerest
them from extreme anguyshe and aduer-
sitye o lord our god. Lord open thou
my lippes: and then my mouth shall shewe
forth thy prayse. Thy prayse is a
great thyng o lord: for it proceedeth out
of thy fountayne wherof no synner dryn-
keth. It is no glorious prayse that cometh
of a synners mouth / delyuer me therfore
fro bloude (o lord) & god of my helthe &
my tongue shall magnifie thy ryght wys-
domes. And then shall thou lord open my
lippes & my mouth shall shewe forth thy
prayse / for thou hast & have of David whi-
che sheweth & no man openeth / & openeth
& no man setteth / therfore open thou my
lippes as thou openest the mouthes of in-
fantes & sucktynges / out of whose mou-
thes thou hast stablished thy praise. These
truly were thy Prophetes / Apostles and
other santes which haue praised the with
a synge and pure herte and mouth / & not
the Philosophers & oratours which haue
sayde / we wyll magnifie our tongue / our
lippes be in our owne power / who is our
god? They opened theyr owne mouthes /
& thou openest them not / neither yet sta-
blest thou thy prayse out of theyr mouthes.

The infant

An epilogue

Thy infinites love playeth the end hath
prised the lines: The philosophers went
about to playe them selves and magni-
fyed their owne name. Thy suchtynges ex-
celled thy fame & glorie which they knewe
throughout bruenlye fauour. The philoso-
phers knowinge the only by natural crea-
tures / could neuer percypie expresse the
emotion. Thy saynt magnified the world
they best / mouth and good thynges. The
philosophers only such thynges and their
owne soles imaginations, thy chyld hath
shed thy glorie throughout all the world.
The philosophers haue instructed but a few
of theyr owne abbeys. Thy saynt hath
spred thy glorie haue converted innum-
erable men from synne unto vertue and
unto true felicitye. The philosophers nei-
ther knewe true vertues neither yet true
felicitye. Thy welbeloued haue preached
openlye thy bounteous gentleness & mer-
cyable fauour / whiche thou shewest in
thy heart soune unto all the world. But
the philosophers could neuer attayne to
knowe it. Therefore out of the mouth of
infinites and suchtynges built thou dis-
tillid thy grace / for it haue ever pleased
the to exalte the humble and bringe lowe
the proude / now saynt thou hast ever re-
deemed

the

upon the .li. psalme.

God the father / geue me true humilitie that
thou mayest stablyshe thy prayse by my
mouthe. . . Geue me a chyldes herte / for ex-
cepte I turne backe & become as a chyld
I can not entre in to the kyngdome of he-
uen / make me as one of thy infants or
suckelynges / that I maye euer hang on
the teates of thy wysdome for thy teates
are better then wyne / and thy wysdome
better then all rychesse / so that nothyng
can be compared vnto it / for it is to me an
infinite treasure whiche they that vse are
made partetakers of the frendshipp of god /
therefore yf thou make me a chyld thou shalt
stablyshe thy prayse in my mouthe.
for then shalt thou open my lippes & my
mouth shall shewe forth thy prayse & shall
pleynty declare it even as thou hast publy-
shed it by the mouth of thyne infantes and
suckelynges. . . yf thou hadst desired sacri-
fices I had surely offered them but thou de-
lightedst not in brente sacrifices.

My mouth lord shall shewe forth thy
glorious fame / for I knowe þ this thyng
is most acceptable vnto the Lord thou saiest
by þ prophet psal. xlii. þ sacrifice of prayse
shall glorifie me / & by þ meanes shall I be
entitled to shewe him my saving helth / there-
fore wyll I offer prayse vnto þe & þ praise
of thyne infants & suckelynges for my synnes.

An exposition

And why shall I offer for my sinnes the
these sacrifice? for if thou haddest
desired sacrifices I had surely offered them/
but thou desirest not to become sacrifice/
canst thou be pacified with the bloud
of calves or goats? wilt thou eat & drinke
of bulles? or drinke the bloud of goates?
wilt thou have golde to burne with
scented herben and caribee? or wilt thou
that I sacrifice my body into the which
desirest not the deathe of a sinner; but ra-
ther that he were converted and live?
Desirest thou I will chasten my flesh in
a measure that through thy grace it maye
be subdued unto reason and obey it: for in
this point also if I passe measure & bring
my body so lowe that it is un apt to serve
my neighbour and to do that office whiche
thou is appointed me of god / it shall be im-
puted unto me for synne. Yet your serving
of god be reasonable sayth & apostle Ro. 12.
And thou hast sayde also by the prophete
I require mercy and not sacrifice Psal. 51.
Therefore shall my mouth be for the faith thy
people; for this oblation doth honour thee/
and sheweth us the way unto thy saving
helpe. My heart is ready (oh god) my heart
is ready / it is ready through thy grace to
do all thynges whiche are pleasant unto
the: this one thyng have I founde most

upon the. li. psalme.

Acceptable unto the / that thy I offer unto
the / that shall ever be in my herte / on that
shall my lippes ever be harpyng / yf thou
haddest despyed a botely sacryfice I wolde
surely have geue it the / for my herte is rea-
dye through thy grace to fulfill thy wyll:
but in suche brente sacryfice haste thou no
delight / thou madest the body for y spirit /
wherefore feakest thou spiritual thyngs and
not bodelye / for thou sayste in a certeyne
place prouerb. xxiij. My soune geue thine
herte vnto me / this is the herte y pleasest
the. Let vs offer vnto the an herte repen-
tyng with sorow of our synnes and enfla-
med with the loue of heuenlye thyngs and
then wyllte thou desyre no more / for with
suche a sacryfice wyllte thou be content.

A sacryfice to god is a broken spyrte: a
contrite and humble herte thou shalt not
despyse (oh god)

A broken spyrte and not broken fleshe
pleasest the (o Lorde) for the fleshe is bro-
ken and beryd because he hath not the car-
wall thynges that he despyerh / or els fea-
leth in hym selfe suche thynges as he ha-
reth. But the spyrte is broken and unquy-
eted for his faute / because he hath offende
d agaynst god whom he loueth. He sorow-
eth y he hath synned agaynst his maker
he remembreth y he hath despyled his bloute /

D. is.

An exhortation

that he hath not regarded such a good &
loving father: this broken & lowly offering
is unto the a sacrifice of most sweet
smell which notwithstanding hath
his comfort of most bitter spices / even
of the remembrance of our synnes, for whyle
our synnes are gathered together into
the mortar of the herte / and beaten with
the pestle of compunction / and made into
pouder and watered with teares / therof is
made an ointment and sacrifice most
sweet which redolent offering thou wilt
not despise / for thou wilt not despise a chaste
and humble herte. Therefore he that
breaketh his stony herte which is made
with the most harde stones of synne / that
he maye therof prepare an ointment of
repentance in abundance of teares / not
despayninge of the multitude and greivousnes
of his synnes / but humble offering
this sacrifice unto the: he shall in
no wise be despised of the / for a broken &
humble hert thou wilt not despise oh god.
Marpe magdalyn which was a notable
sinner made such an ointment: and put
it in the allablaster boxe of her herte: she
feared not to entre into Pharisees house,
she humbled her selfe before thy fete /
she was not ashamed to wepe at thy meane
syde / she could not speake for inward love

upon the.ii. psalme.

For he / but her herte melted in to teares /
with the whiche she washed thy fete / she
kysed them with her here immediatlye /
ye & anoynted them with oynment and
ceased not kysynge them. who euer sawe
suche a nother thyng? ye or who hath euer
herde of a thyng lyke vnto this? Surely
her sacryfice pleased the well, and was so
acceptable that thou prefarrdest it aboue
the pharise which in his owne syght was
ryghtwysse / for it may be gathered of thy
wordes. Luce. vii. that there was so moch
dyfference betwene the ryghtwysnes of ma-
rye & the pharisee as there was dyfference
betwene these: to washe the fete with wa-
ter / & to washe them with teares: to kysse
one on the face / and not to cease to kysse the
fete: to anoynt the hed with oyle / and to
anoynt the fete: with most precious oyn-
ment: ye moche more precelled she the pha-
risee / for he neyther gaue the water / kysse
nor oyle. O grete is thy power Lord / grete
is thy myght which declareth it selfe most
cheerlye in sparynge and haupnge com-
passion. Nowe se I well that a contryte &
meke herte thou shalt not despise oh lord.
And therefore endeuoure I my selfe to offre
suche an herte vnto the. Nether is it ynough
that I saye so outwardely / for thou arte a
god which searchest out hertes & raynes.

An exposition.

Accepte therefore this my sacrifice: and yet
it be unpurged: amende thou the defaults
which onely arte of power that to do: that
it may be a bent sacrifice / all hole ruffed
with the heart of thy bounteous chea-
rite that it may be acceptable unto the / or
at the least that thou despise it not / For yet
thou despise it not / I knowe well that I
shall fynde favour before the, and then
shall none of thy sayntes other in heauen
or erthe despise me.

Deale gentle of thy favourable benediction
since thou hast son, Let the walles of Ierusalem
be builded againe.

8
The cause it is written Psalm. xlvij. unto
the holy man thou shalt be holy / & with
the innocen shalt thou deale innocenlye,
with the pure and chosen shalt thou doe
purtye / and with the wycked shalt thou
playe overthwart: I am verye desirous
all men were saved / and that they shoulde
come unto knowledge of the truth: which
thyng is very necessarie for them and
also for my profyte / for by their prayers, ex-
ortations and examples I myght ryle fro
this fylthy synne and be prouoked daylye
to procede unto better. I beseeche the ther-
fore O Lord although I be a synner /

upon the .ii. psalme.

That thou of thy fauourable benenolence
wouldest deale gentely with syon: that the
walles of Iherusalem myght be bilt agayn.
Syon is thy chyrche/ for syon by interpre-
tacion signifieth a rootehill / or a place
where a man maye sit farre aboute hym.
And euen so thy chyrche thurgh the grace
of the holy ghost beholdeth a farre of the
gloire of god accordyng to the capacite
of this lyfe/ and therefore sayed the apostle.
ii. Corynth. iij. all we with an vncovered
face beholdyng as in a glasse the gloire of
the lord/ after the same ymage at transfor-
med from gloire to gloire as by the spere
of the lord.

Lorde god howe small is thy Chyrche at
this tyme? almost the hole worlde is fallen
frome the, for there are manye mo myscre-
auntes then chrysten/ and yet amonge the
chryste how many are there which forsake
worldly thynges and seeke the gloire of the
lorde? surely ye shall fynde very fewe, in co-
mparison of theym whiche are addycte to
worldly thynges/ whose god is theyr helpe
and gloire to theyr shame and confusyon.
Deale gentely Lorde of thy fauourable
benenolence with syon: that it maye be
increased bothe in multytude and also in
good lyuyng. Beholde frome heauen and
deale gentely as thou arte bounde to doe

An exposition.

that thou thyselfe sende amonge vs the spere
of thy charite / whiche maye consume all
our synnes. Deale loyde accordyng to thy
fauourable beneuolence / and do not with
vs after our deservyng / nerther reide thou
vs agayne accordyng to our iniquities / but
ordeine vs accordyng to thy greate mercye.
Thou art Loide our father and redemer /
thou art our hope and euertlastyng helpe.
Every man desyreth goodnes of the / yf
thou geue it them / then shall they gather
it: yf thou open thy hande all shall be fyle
led with plenty / when thou turnest away
thy face: then are they astounded: when thou
gatherest in theyr byrth then are they dead
and retorne in to erthe. And agayne when
thou byrthedst on them / then are they crea
ted anew: and thus renewest thou the face
of the earth psalme. C. iiii. Loide I praye
the what profyt is there in the dampnacyo
on of so many thousande men? Hell is fyle
led and the church doth daylye decrease.
Arise Loide / why sleapest thou so longe?
Arise / and byffer not vnto the ende / Deale
gently of thy fauourable beneuolence with
Syon / that the walles of Ierusalem may
be builded agayne / what is Ierusalem
(whiche by interpretacyon signifyeth the
pryson of peace) but the holly congrega
cyon and cytye of the blessed whiche is our

Upon the .li. psalme.

mother? Her walles were decayed when
Lucifer with his aungels fel/ in to whose
places are the ryghtwoyle men receyued.
Deale therfore gentyle (Oh Lorde) with
Syon/ that the numbre of thy chosen may
shortly be fulfilled / and that the walles
of Ierusalem may be edified and fynished
with newe stones whiche shal euer prayse
the and endure everlastynglye.

Then shalte thou accepte the sacrifice of
ryghtwoysnes / oblacions and brente offer-
ynges : then shall they laye vpon thyne
altare wanton calves.

When thou haste delt gentyle of thy fa-
uourable will & beneuolence with Syon/
then shalte thou accepte the sacrifice of
ryghtwoysnes / for thou shalte consume it
with burnyng fier of thy loue and charite/
so acceptedst thou the sacrifices of Moy-
ses and Helias . And then acceptest thou
the sacrifices of ryghtwoysnes / when thou
fattenest with thy grace the soules whiche
endeuoure thein selues to lyne rightwysly.
What profiteth to offer sacrifices vnto the
when thou acceptest them not oh Lorde?
Howe manye sacrifices offer we nowe a
dayes whiche are not pleasaunt vnto the
but rather abhomyable? for we offer not
the sacrifices of ryghtwoysnes / but oure
owne ceremonies : and therfore are they

not accepted, nor regarded of the. Where
is not the glorie of the Apostles? Where
is the halpant perseverance of martyrs?
Where is the fruit of preachers? Where is
that halpe symplifyer of them that vnto
Ihu folowen? Where are not the vertues
and workes of the churche whiche were in
olde tyme? When shalt thou excepte they
sacrifices/when thou shalt decke and gar-
nysh them with thy grace and vertues.
Also yf thou deale gentily with thy people of
thy favourable benivolence / then shalt
thou bringe in sacrifices of rightwysnes/
for the people shall begynne to lve well /
to kepe thy commaundementes and to deale
wyllyngly and so shall thy people be endued
with thy benefytes and blessinge. Then
shall the oblations of the priestes and of
the clergie be acceptable vnto the / for they
shall forsake theyr carnal affection and en-
deuoure them selues vnto a more perfecte
lyfe / and so shall the oylment of thy blyss-
ynge descende vpon theyr heades. Then
shall the hente offerynges of the religio-
us be pleasaunte to the / for they shall cast
out all dyuyls suggerions and false con-
fidence / and be hooly enflamed and made
perfecte with the burnynge spere of goddes
loue. Then shall the byshoppes and pres-
bys put colures vpon theyr altare / for aftes

upon the.ii. psalme.

they are consummate in al kynde of vertue &
replenished with the holpe spyrte / they
shal not feare to geue theyr lyues for theyr
sheepe. What is thyne altare swete Jhesu /
but thy crosse where vpon thou wast offer-
red? What signifieth a dancion calfe / but
our bodie? Therefore / then shal they put
calues on thyne altare / when they shal of-
fer their owne bodies vnto the crosse / that
is, vnto all afflyctions and euen vnto the
very deathe for thy names sake.

¶ Then shal the churche flozyshe and di-
late her cooles / then shal thy prayse be
noyed from the laste ende of the worlde /
then shal ioye and gladnes fulfyll the hole
worlde. Then shal thy sayntes reioyce in
gloze and shal make mynth in theyr man-
cyons wayrynge for vs in the loude of the
lyuyng. Accomplishe in me euen now
Lorde that / then / whiche I so ofte name
that thou mayst haue compassion on me
accordig to thy great mercy / & thou mayst
receyue me for a sacrifice of ryghtwysnes /
for a holy oblaccon: for a viente sacrifice
of good lyuyng / and for a calfe to be offer-
red on thyne altare or crosse / by the which
I maye passe from this bale of mi-
serie vnto that ioye whiche
thou hast prepared for them that loue the.

Amen.

Cho fill by the life we have touched cer-
taine places whiche we thought most ne-
cessary to stirre the congregacion of Xpian.

C Of faith.

Here bretherne ye ought to geue
diligent heare that you maye pure-
lye understonde what faith is and what
frutes proccede out of her. And to conclude
the summe in fewe wordes / faith is a sure
perswasyon and full knowlege that god
for his truthe and ryghtwysnes sake wyl
fulfyll suche promyses / as he hath made
unto us of his mercy and fauoure / which
sure perswasion must be geuen from god.
1. Corin. xij. For it can neither be gotten by
mannes power / neither yet retayned / there-
fore with feare and tremblinge performe
that becometh whiche is begonne in you / for
it is god that worketh in you both the will
and also the dede / even at his owne plea-
sure. And so that with all mehenes ye sub-
myt your selues unto the vocacion of god /
not seeking the liberty of the fleshe / neither
yet despising good workes / for faith both
mortifie the fleshe and her workes / & the
spirit of god whiche dwelleth in a faithfull
man helpeth our infirmitie and fighteth
without intermission agaynst synne / the
dewyl and the world.

The power

The power of saythe.

The power of saythe is to iustifie vs
that is / to dispoyle vs frome all our
bices and laye them on Christ; backe wher
he hath pacified the fathers wrathe to-
wardes vs: and to endue vs with an o-
bseruance of his lawes / that is Christ; / so that
all my synnes are Christes / & Christ
with all his vertues are myne / for he was
borne for vs and geuen vnto vs. Ephe. i.
Rom. viii. To obteyne this ryghtwysnes
god the father requirerh nothing of vs but
that we beleue in hym and make hym no
lyar. He that beleueth that god of his mer-
cy hath made vs these promises & that for
his truthe sake he wil fulfil them / he set-
teth to his seale & god is true. But he that
beleueth not or doubteth of this (as much
as in hym is) he maketh hym a liar. 1. Iohn
v. for why shouldest thou doubt in hym ex-
cepte thou thoughtest & he were a lyar &
shold not kepe his promise which he made?
How yt thou counte God (whiche is the
verye truthe) to be a lyar / wouldest thou not
worthe a thousande dampnationes.

The worke of saythe.

Saythe worketh by charite / for when
my ragynge conscience which sealeth
my lyfe is pacified & set at one with God
through

though he sayth / then remembryng the ser-
ment loue of god towards me I can not
but loue my neighbour agayne / for there
is no man that hersele loueth the father
and can hate the sonne / and although the
sonne be naughty and unchaste yet for his
fathers sake he will helpe to better hym
and even lament and be sorre for þe sonnes
wickednesse. Wherfore if we hersele loue
god for his infinite benefytes done vnto
vs / then can we not hate þe creature which
he hath made after his own lykenes / to whome
god the father loueth so tenderly þe he gaue
his only sonne vnto the death to redeme
him / yea & whom he hath adopted (though
we be) to be his sonne and heire. Nowe
will be it these no hyndenes in this man for
whiche we shoulde loue hym yet hath god
forsooke vs hyndenes ynough for the which
we ought to loue hym & soroute hym at al
tymes. Let vs therefore loue hym for þe loue
that god his nexte hath the forsooke vs / &
beare his only paine / yf he faule let vs lyfe
hym by agayne / and endue hym with oure
symples & all oure wothes euen as Christ
hath bene with vs / and this is an euident
token that thou louest god / when thou lo-
west thy brother. (Ioh. iiii. and sekest at
meanes to helpe hym / these are the good
wothes that solow sayth / and are euident
tokens

showe that thy saythe is ryght and pure.
Thou shalt thou both good workes / flowe
out of saythe through charite / & charite of
honne is þe fulfilling of þe hole lawe. Ro. xii.

¶ Good workes.

Amonge good workes the chiefe are:
to be obedyent in all thynges vnto
kynge / prynces / Judges / and suche other
officers as farre as they comaunde cnylle
thynges that is to say such thynges as are
indifferent / and not contrarye vnto the
commandementes of god / for then must we
rather obeye God then men / as in the
first chapitre although we shold lese both
our substance and lyfe thereto: To honour
rulers: To promote peace: To praye for
all comynaltes. And to applye al our stu-
dies to profyte them.

¶ The nexte are: to be obedyent vnto fa-
ther & mother: To prouyde for our house-
holde both nourysshing our famylie with
bodelye sustenance / and also to instructe
them with the worde of god / and so to be
theyr gouernour carnall and spirituall.

¶ Then must we loke howe we oughte
to behaue our selues towarde our neygh-
bours knowlegynge þat al the gyfte which
are geuen vs of god / are not geuen vs for
our owne selfe but for the edyfyng of the
congrega

Aggagat. i. Corin. xii. & yf we bestow
them not on that maner we shall surely
gaine a rekenyng for them before the lord.
Amonge these ought we to haue respecte
vnto the preachers and mynisters of the
worde / that they maye be had in honoure
and well prouyded for. And aboue all thin
ges good bytherne addresse your selues
vnto that necessary worke prayer. Remem
bre to praye for all estates / for it is a worke
that Christ & his apostles full diligently
exhorted all men vnto / promysynge them
that they shoulde obayne theyr petycions
Joh. xvi. also. i. Joh. i. yf they be accor
dyng to the wyll of god and for
his glorie. i. Joh. v.

Here endeth the exposition vpon the lxx.
psalme / called Miserere mei deus. Im
printed at London in Flete strete by John
Byddell / dwellynge next to Flete bydge
at the sygne of our lady of pytpe / for
Wylliam Marshall.

Cum privilegio Regali

Wm Marshall

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